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Thursday,
October 2, 1975

Southern Cross

Published by the Diocese of San Diego, California; serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties

USD OCT 2 1975

Annual financial report tells story

Diocesan operations kept below $4 million

Southern Cross Reporter

The annual report for 1974-75 on the finances of the diocese shows that income and expenditure remained at an almost constant level for the second year running.

Income amounted to $3,886,168, compared with $3,999,644 the previous year; while expenditures totalled $3,760,024 for the 1974-75 year compared to $3,889,953 the year before.

THE ANNUAL statement of receipts and expenditures, published as a special supplement to **Southern Cross** this week, is the second to be audited by a firm of certified public accountants. It covers the year ending June 30, 1975.

Bishop Leo T. Maher, in a letter accompanying the official report, congratulates the people of the diocese "on such splendid accomplishments.

"This report gives evidence of genuine generosity and many sacrifices," he writes. "It gives witness in a concrete way of the deep faith of the People of God in a fast growing diocese."

INCOME FOR the year, down by $112,000, reflects a larger share of Stewardship funds rebated to parishes. The previous year expenses and rebates took $558,477, leaving the diocese with $1,403,643. The latest report shows that rebates to parishes and expenses amounted to $1,026,323 from Stewardship, leaving the diocese with $836,177.

Greatest expenditure again went to education, $828,353, a drop from $958,821 of the previous year. Catholic Community Services cost $555,024 this year as against $399,654 during 1973-74, reflecting the diocese's greater involvement in social services in the community.

Clergy education and support increased by about $50,000 to $504,030 for the year, while a loan to American Boys Ranch accounted for $511,997 (previously known as Boys Town of the Desert).

The accountants, Arthur Young and Company, state that receipts are based on cash received and the fair market value of cash equivalent gifts at donation date. "Expenditures are based on cash disbursements and certain accrued expenses," they note.

(See full report pages 7-10).



ROSARY MONTH—Traditionally October is "Rosary Month". San Diego's Italian national parish, above, features elaborate artwork commissioned 50 years ago when the church was dedicated to Mary under her title of Our Lady of the Rosary. Watch for coming photo feature on OLR art.—SC photo by Dan Pitre

Calls for support

Bishop accents 'right to eat'

Southern Cross Reporter

Noting, in a pastoral letter, that there are 460 million people in the world today who are "suffering in quiet obscurity and dying" from acute hunger because they are denied the basic human right to eat, Bishop Leo T. Maher wrote:

"Each person who takes his commitment as a Christian seriously should recall the example set by Jesus Christ who had compassion on those that were hungry and told his followers to feed them."

THE PURPOSE of the letter, the bishop said, was to call the attention of Catholics throughout the San Diego diocese to Bread for the World, a New York-based Christian citizens' movement dedicated to eradicating the problems of world hunger.

The bishop also noted a resolution introduced into the U.S. Senate and House by Senator Mark Hatfield of Oregon and Representative Donald Fraser of Minnesota respectively. Bread for the World cooperated in drafting the resolution.

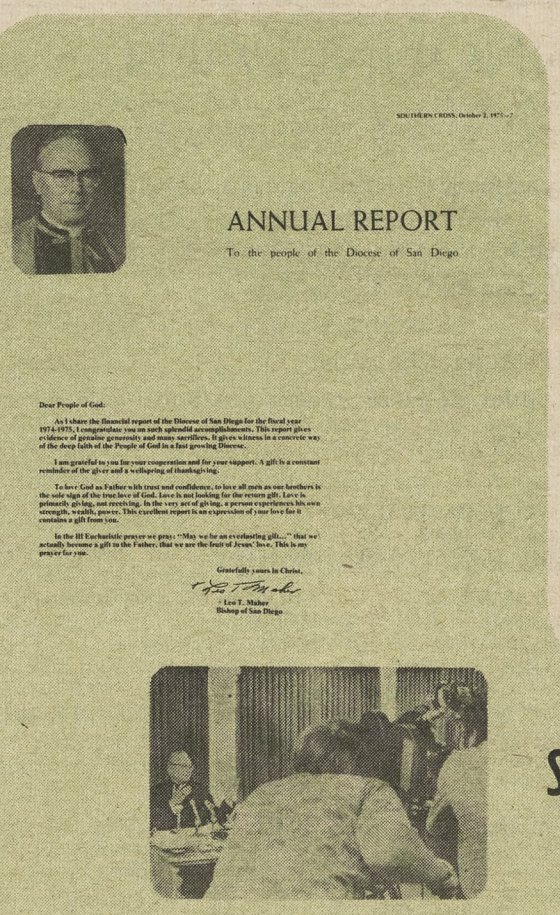
It would make the right to eat a "cornerstone of U.S. policy," concerning "trade, assistance, monetary reform, military spending and all other matters that bear on hunger."

DOMESTICALLY, the resolution calls for enrolling "on food assistance programs all who are in need," improving those programs and attaining "full employment and a floor of economic decency for everyone."

On global matters, the resolution seeks self-help assistance for the poorer nations, with particular emphasis on the rural poor and the 42 nations designated by the United Nations as "most seriously affected" by the world food crisis.

The resolution also called for increasing public and private development aid until it

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SOUTHERN CROSS, October 2, 1975—7

ANNUAL REPORT

To the people of the Diocese of San Diego

Dear People of God:

As I share the financial report of the Diocese of San Diego for the fiscal year 1974-1975, I congratulate you on such splendid accomplishments. This report gives evidence of genuine generosity and many sacrifices. It gives witness in a concrete way of the deep faith of the People of God in a fast growing Diocese.

I am grateful to you for your cooperation and for your support. A gift is a constant reminder of the giver and a wellspring of thanksgiving.

To love God as Father with trust and confidence, to love all men as our brothers is the sole sign of the true love of God. Love is not looking for the return gift. Love is primarily giving, not receiving. In the very act of giving, a person experiences his own strength, wealth, power. This excellent report is an expression of your love for it contains a gift from you.

In the III Eucharistic prayer we pray: "May we be an everlasting gift..." that we actually become a gift to the Father, that we are the fruit of Jesus' love. This is my prayer for you.

Gratefully yours in Christ,

+ Leo T. Maher
Bishop of San Diego

Special supplement of receipts, expenditures of diocese

pages 7-10

Around the diocese

Stalpar Club, San Diego, monthly meeting, Sunday, Oct. 5, 5 p.m., St. Joseph's Cathedral. Details: 277-3300.

Reunion de Votacion de conclusio nes del Sinodo, Lunes, 6 de Octubre, en Old Town, 2610 San Diego Ave., de 10 a.m. a 4:30 p.m.

Oceanside deanery, DCCW, meeting Wednesday, Oct. 8, with lunch, 11:30 a.m., Resurrection church hall, Escondido. Reservations by Oct. 6: 743-0198.

Our Lady of Solitude, Palm Springs, "Biblical Archaeology and the Dead Sea Scrolls" seminar, Wednesday, Oct. 8, 7:30 p.m., auditorium. Details: 325-3816.

Cardijn Center, Old Town, Democratic senatorial candidate Tom Hayden, Tuesday, Oct. 7, 8 p.m., 2422 Congress. Free. Details: 297-4115.

Mission San Diego de Alcala, Old Mission Guild, monthly meeting follows 7 p.m. Mass, Monday, Oct. 6.

"Public Employe Unions vs. Public Interest," speech by Mayor Pete Wilson at meeting of USD Business Students Assn., Tuesday, Oct. 7, 11:15 a.m., Salomon Lecture Hall, USD.

St. Francis de Sales, Riverside, special liturgy workshop, Saturday, Oct. 4, 9 a.m.-4 p.m., auditorium. Details: 683-5083.

St. Catherine's, Rialto, "New Life in Christian Community," charismatic day of renewal, Sunday, Oct. 5, 1-6:30 p.m. Details: 686-5320.

Mercy Ball and fine arts auction, Saturday, Oct. 25, Hotel del Coronado, benefit for San Diego's Mercy Hospital and the pediatric unit. Details: 463-1191.

"Signs of Life," CCD-sponsored adult education course on theology, sacraments and the new rites, began Sept. 30, Camino Theater, USD. Details: 291-7614.

USD Auxiliary, "Thank You in Advance champagne reception, Thursday, Oct. 2, 3 p.m., Founders Hall, USD, for Bicentennial fashion show and fund raiser. Details: 295-2349.

Our Lady of Grace, El Cajon, Bible study classes, Thursdays, 7:30 p.m., in the church. Schedule, details: 469-3877.

St. Francis de Sales, Riverside, evening of recollection sponsored by Fatima Padre Pio prayer group, Thursday, Oct. 2, 7:30 p.m. Public invited.

Fatima Padre Pio Prayer Group, holy hour, St. Mary Magdalene, San Diego, Friday, Oct. 3, 7:30 p.m. Mass, homily, rosary and benediction. Details: 276-3693.

St. Martin's, La Mesa, Woman's Club, meeting Thursday, Oct. 2, 11:30 a.m., followed by luncheon and cards. Christmas Fair Nov. 15-16.

Blessed Sacrament, San Diego, parent-teacher group's third annual luncheon, Wednesday, Oct. 8, social hour at 11 a.m.

Blue Army of Our Lady of Fatima, First Saturday Mass, followed by Rosary and Fatima prayers, Saturday, Oct. 4, 8 a.m., Church of St. Mary Magdalene, San Diego. Details: 276-3693.

Blue Army of Our Lady of Fatima, evening of recollection, Thursday, Oct. 2, St. Joseph's Cathedral, San Diego. Holy hour of adoration, 8 p.m., concludes with midnight Mass.

Camp Pendleton needs more volunteers to teach survival English and practical living classes through S.D. County Dept. of Education. Through Oct. 31. Details: 278-6400, ext. 281.

St. Theresa, Palm Springs, "Life in the Spirit" seminars, Thursdays, 7:30 p.m., parish auditorium, through Oct. 23. Details: 347-1196.

Our Lady of Solitude, Palm Springs, "Biblical Aspects of Synod II, policies and summaries of the commissions," Wednesdays, Oct. 15 and 22, 8 p.m., auditorium. Details: 325-3816.

Holy Spirit, San Diego, annual "Western Round-up," Friday, Saturday, Sunday, Oct. 3-5. Spaghetti dinner Saturday, turkey dinner Sunday; games, rides, booths. Details: 262-0063.

St. Francis de Sales, Riverside, parish picnic, Sunday, Oct. 5, 1-5 p.m., Divine Word Seminary, 11316 Cypress. Details: 684-2123.

St. John of the Cross, Lemon Grove, "Happy Days" fall festival, Saturday-Sunday, Oct. 4,5. Games, beer garden, Mexican and German food, booths. Details: 466-3914.

St. Michael's, Poway, barrel-of-fun harvest festival, Saturday, Oct. 4, 10 a.m.-10 p.m., spaghetti dinner from 6-8:30; Sunday, Oct. 5, 10 a.m.-6 p.m., continental breakfast after all Masses. Details: 487-2234.

Closing time for "Around the Diocese" items is Friday noon, the week before the event.

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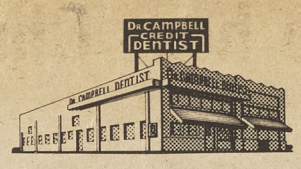
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IMPORTANT ANNOUNCEMENTS*

Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. For reservations, please phone 298-7713.

*** Space for public service announcements is paid for by the funeral homes listed below.**

ANNUAL CHICKEN BAR-B-Q
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Sunday, Oct. 2 12:30 to 6 p.m.
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Ramona, California 92065
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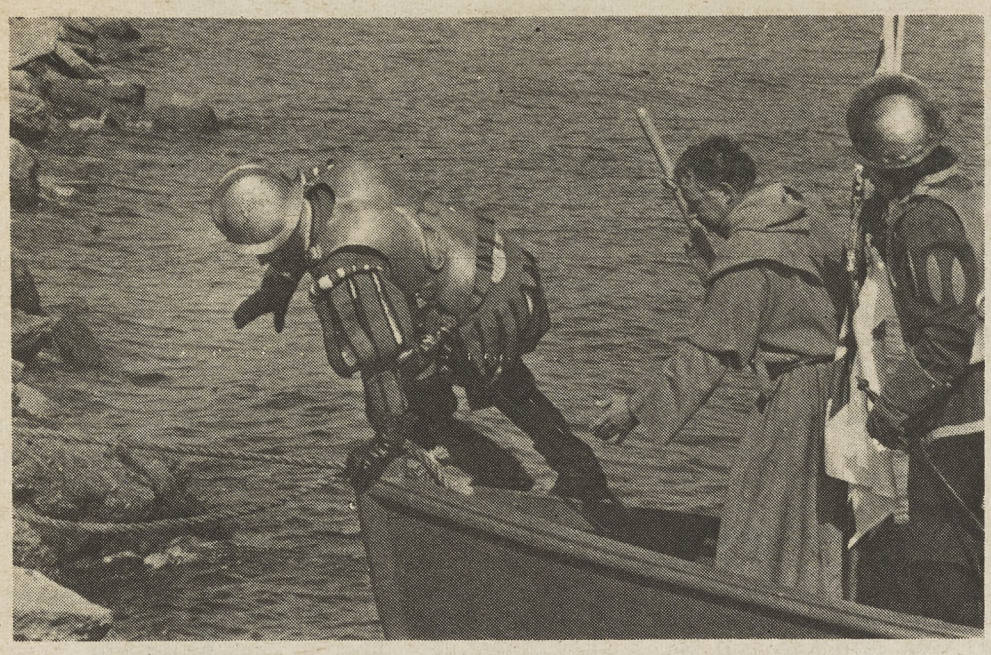
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PORTUGUESE MOMENT—Commemorating the discovery of what is now San Diego harbor by Portuguese explorer Juan Rodriguez Cabrillo on Sept. 28, 1542, the Portuguese community sponsored the annual Cabrillo Festival last week. Above, Cabrillo, portrayed by Paulo Goulart, and a Franciscan missionary, played by Father Patrick Fox, pastor of St. Agnes parish, Point Loma, step ashore at Shelter Island reenacting Cabrillo's landing. Below, they present amazed Indians with gifts of shirts.—SC photos



CCD Alpha Institute

'God's plan slow, but sure'

Southern Cross Reporter

"God is in no hurry."

This comforting thought came time and again over the last weekend as Dr. Thomas Francoeur spoke to CCD teachers, parents and others in San Diego and San Bernardino.

IN A DAY'S institute sponsored by the CCD office, held on Saturday in the south and Sunday in the north, the McGill University professor of Catholic studies gave three major talks and answered questions.

"We feel uneasy about the slowness of the formation (of a child) because we fail to appreciate the divine plan, which is a slow, sure, beautiful process," he told his audiences.

He suggested that if God had a theme song it might be "I'm biding my time..."

"GOD STILL looks upon his Creation, sees it and is glad," said Francoeur. "After all, we have only been going about a million years."

In his talk on "Conscience Formation in the Child" he warned against expecting a 7-year-old to know about love relationships.

"Somewhere between the ages of 12 and 15 there is a possibility of a mismanaged love relationship, in which the child has a feeling of disorder."

HE SAID children have to be instilled with the "momentum of habit." Little boys, he said, cannot be good or bad, but realize they can be "convenient or a nuisance."

Addressing the subject of "Spirituality of the Catechist," Dr. Francoeur said the three essentials are: the nurturing and creating of theological curiosity, prayerfulness, and joy.

"A catechist should be someone fired up with the desire to know, to look and to seek," said, while reminding the parents and teachers that things are learned "primarily non-verbally—that is why the home is so very important in the early years, where example is set."



Dr. Francoeur

THE WEEKEND institutes were attended by more than 400 persons, who responded enthusiastically to the presentations.

On the subject of the use of scripture in our spiritual life, Dr. Francoeur said, "The Scriptures are the story of what God is totally devoted to—the search for man." He said the Old Testament is one long story "of God's people bungling things and God's patience with them."

He warned against the person who says "here is the final answer." Understanding of scripture is constantly developing in helping us in our "towards others-ness", which is the "spirit of God in us."

HE SAID WE cannot "know" our faith, but constantly may gain new "insights." He exhorted parents and teachers "to know what is happening in faith and work within our knowledge of what is happening. It is a spirituality in tune with the Spirit."

Introduced by CCD director Father William Gold in the south and Father Gerald Butler in the north, the institute was video-taped in San Diego on newly acquired CCD equipment, so that the talks may be made available to other areas, according to Father Gold.

Diocese to host Church's legal 'brains'

Southern Cross Reporter

The legal "brains" of the Church in the United States will meet in San Diego next week.

It will be the 37th annual meeting of the Canon Law Society of America, at the Hotel del Coronado, Oct. 6 through 9.

It is expected that more than 300 delegates will attend, according to Father Michael Higgins, diocesan tribunal administrator, who is coordinating the event with Msgr. I. Brent Eagen, chancellor.

The conference was to have opened with address on Monday, Oct. 6 by Immaculate Heart Sister Margaret Brennan on the status of women in the Church. This will now be given at 2 p.m. on Tuesday, Oct. 7.

The opening address will now be given by Father J. Bryan Hehir on "The Church in Mission," at 8 p.m., Monday. Father Hehir has to be back in Washington, D.C., on Oct. 7, when he had been scheduled to talk originally.

The third principal presentation will be given on Thursday, Oct. 9 at 9 a.m. by Jesuit Father Richard J. McCormick on "Indissolubility and the right to the Eucharist: separate issues or one?"

Priests, religious and laity from the diocese are invited to the conference, according to Father Higgins, to hear the major presentations.

The meeting will also include workshop-seminars on a variety of subjects including: minorities and the law; moral certitude; chancery practice; pre-marital preparation; sacramental law; challenges to the religious life.

Each day towards the end of the morning session there will be a concelebrated Mass for the delegates, with music under the direction of Father John Wagner, chairman of the music commission.

Sister Margaret Brennan is general superior of the Sisters, Servants of the Immaculate Heart of Mary.

Father Hehir is associate secretary for international justice and peace at the U.S. Catholic Conference.

Father McCormick is professor of Christian ethics at the Kennedy Institute of Georgetown University, Washington, D.C.

Fase final del Sinodo tendra juntas para los de habla Hispana

La hermana Sara Murrieta del Padre Hidalgo Center, San Diego, divulgo que la fase final del Sinodo II tendra una serie de seis reuniones.

Habran reuniones el Sabado, Octubre 4 de las 13 a las 17 horas en Our Lady of Guadalupe, San Bernardino, y el Martes Octubre 7 a las 19 horas en el Convento de Old Town, San Diego.

HABRA UNA conferencia tercera diocesana para los de habla Hispana el Sabado, Octubre 11, en el San Luis Rey Academy cerca de Oceanside, y la reunion para el Valle Imperial sera en Our Lady of Guadalupe, Calexico, Octubre 17 a las 19 horas.

Hay dos reuniones para el 8 de Noviembre en el Valle Coachella de las 13 a las 17 horas en St. Francis church, Vista.

La Hermana Murietta dijo que habra votacion sobre las politicas del Sinod Octubre 11 y 17, y que las reuniones de Noviembre trataran sobre la forma de implementar las politicas del Sinodo Mexicano-Norteamericano. Los promenores estan disponibles en el Padre Hidalgo Center, 235-6291, o en la Oficina del Sinodo, 298-7711.

Respect Life focuses on 'family'

The diocese will join 160 others and more than 18,000 parishes in the United States this Sunday Oct. 5, beginning the 1975 Respect Life Program, according to Msgr. Mark Doran, diocesan chairman for the project.

Sponsored by the National Conference of Catholic Bishops' (NCCB) Committee for Pro-Life activities, the program will "focus attention of the enduring need for justice and for structures that will protect the dignity of man and insure human rights," Msgr. Doran said.

THE RESPECT Life Program began in 1972 as a "week of prayer and study." This year's program has expanded, and its theme will be "Family Life".

This Sunday the program concerns the dignity and humanity of the unborn child and the child's right to life.

In the weeks and months to come, Msgr. Doran said, we hope parishes will highlight other aspects of the program and use these other topics during Lent."

IN ADDITION to studying the rights of the unborn and the importance of the family, the program will deal with women, marriage, the aging, death and dying.

A Respect Life handbook, prepared by the NCCB committee, has been mailed to all pastors in the diocese, the local chairman said. No special collection is planned for the program.

Funeral for Bp. Buddy's sister

Archbishop John R. Quinn of Oklahoma City archdiocese was chief celebrant at the funeral Mass for Mrs. Eileen Redmond, Friday. She was the sister of the first Bishop of San Diego, Charles F. Buddy.

The Mass, at St. Vincent de Paul church, was attended by her husband, Daniel J. Redmond, her two sons and three grandchildren. Redmond was formerly chief accountant for the diocese, from 1939 to 1965.

Their services to the Church were recognized by the Pope in 1971 by the award of the Pro Ecclesia Medal to Mrs. Redmond, and her husband was made a Knight of St. Gregory.

Mrs. Redmond, who was 83, had been very active in various service organizations and auxiliaries. She often assisted at daily Mass at the bishop's official residence before her failing health precluded this.

She was the first president of the Children of Mary of the Religious of the Sacred Heart at the San Diego College for Women (now USD), and she taught school at several Midwest locations before moving to California.

Bishop accents 'right to eat'

From page 1

reaches a level of one per cent of the gross national product.

IN HIS letter Bishop Maher said that Bread for World simply asks "each of us to take the time. to write a personal letter expressing support and urging Congressional passage of the resolution.

"Remember the words from the gospel which have echoed down through the centuries, "When I was hungry, you gave me to eat.' " The full text of the bishop's letter follows:

As Bishop of San Diego, I would like to call your attention to a Christian citizen's movement which is gaining momentum throughout the United States. The impetus for this movement came from a statement by Pope Paul and the Synod of Bishops which asserted a basic human right, namely, "the right to eat". The purpose of the movement is the development of a more humane national policy. To do this, the citizens must seek legislation.

AT THE PRESENT time, there are 460,000,000 real people who are victims of acute hunger, suffering in quiet obscurity and dying because they do not enjoy a basic right that most people take for granted. The condition is not new. We remember from the Old Testament that hunger drove the sons of Jacob to Egypt. However, there is a growing awareness as famines become more widespread in the 1970s that hunger can be prevented.

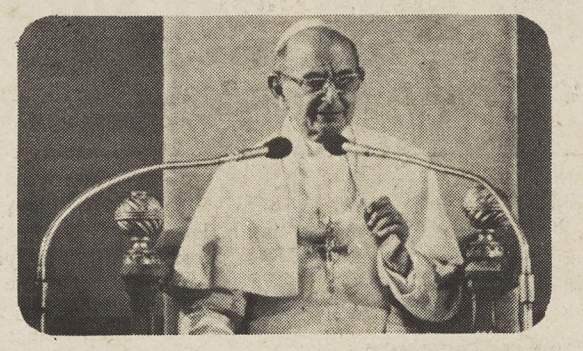
Each person who takes his commitment as a Christian seriously should recall the example set by Jesus Christ, who had compassion on those that were hungry and told his followers to feed them. While adjustments in personal lifestyle help to engender awareness concerning the problem of world hunger, there is a more important need to bring about public priorities based on social justice. There is a critical citizen's gap or failure on the part of the ordinary person who has ceased to care.

Bread for the World seeks to bring about a new and more human awareness of the part of everyone. Most of the people involved in this movement are not political activists but are committed to Jesus Christ and share his concern for others. Listening to the poor, keeping an eye on the hunger situation in various parts of the world, and watching developments in the United Nations and Congress citizens can change public policy.

AT THE PRESENT time a resolution concerning the right to food has been introduced in Congress by Senator Mark Hatfield and Representative Don Fraser. This resolution asks that the right of every human being to a nutritionally adequate diet be recognized as a cornerstone of United States policy.

Bread for the World makes a simple request of each one of us. It is simply this: Take the time to write a personal letter expressing your support and urging Congressional passage of this resolution. Remember the words from the gospel which have echoed down through the centuries, "When I was hungry you gave me to eat."

The Pope speaks



On confidence

While we are, in these very times, demoralized by the wave of delinquency which can hardly be stemmed, and by social conflicts which sadden civil society and hold the generous efforts of reform, a consolation is offered to those ready to accept it.

There lives in our world a People of God, still full of faith, humble and truthful, ready to transform the difficulties and obstacles of life into steps to climb higher and higher, and happy to have found again, in the love taught by Christ, the strength, joy and art of renewal and reconciliation.—Sunday Angelus talk

Decent housing

The creation of suitable habitat is still one of the greatest social problems. We are thinking of the great many people who are still homeless or who live in shanties lacking even the most elementary conveniences.

We are especially thinking of the many families, young people, old people and migrant workers who are housed in conditions absolutely unworthy of man.

This is all the more shocking since these deplorable situations are often made worse by speculators in housing who try to make excessive profits.

To make such a state of things cease constitutes one of the most pressing and urgent demands of justice because the right to a habitat is one of the fundamental rights of man.—To UN officials

Christian pride

We must never, even for the sake of human respect, be embarrassed that we are a people who believe in God and Christ.

The trend to make religion a strictly personal matter separated entirely from politics and other secular activities is deplorable.

A fish cannot remove himself from the water in which he lives. Neither can man remove himself from the atmosphere in which he breathes and lives out his present existence.—To a general audience

A time to keep
by Michael Newman

Retired priests are loneliest

When Msgr. Sean Murray, pastor of St. Therese, San Diego, spoke at the funeral Mass for Msgr. Malachy O'Sullivan last week, he mentioned the particular dedication the monsignor had for retired sisters and priests. And he said that of all retired persons, "retired priests are the loneliest of all," because so often they are far from their family, have few friends and live on their own. He went on to thank the Sisters of Nazareth for their particular endeavors to help priests on retirement.

While the rest of us build natural families around us and have children and grandchildren to delight our later years, a priest has parish "families" which change as he moves around and which are never quite the same as your own kith and kin, however close in affection. Their monuments are so often bricks and mortar—a school here, a new church there—but bricks and mortar are not flesh and blood.

The **Southern Cross** annual directory lists retired priests on page 73. Dig out your copy. Is there a priest listed there who would like to hear from you?

Bishops and Eucharist

We were amused recently when a story came over our NC wire service teletype headed "Bishops to have room for Eucharist at meetings." At first glance it almost indicated that when bishops met there was no room for the heart of the matter. However, it seems that beginning with their national meeting this fall, the U.S. bishops will have a special room reserved at their meeting site for the Blessed Sacrament. They have always had rooms set aside for Mass in the past, but not for the reserved Eucharist.

Most of us feel the need to be really "close" to Christ in the Eucharist. One of the blessings of the Cursillo is the room set aside for the Eucharist and for visits made individually and in groups during the three days. While prayers and prayer meetings are truly in the presence of Christ wherever they are held—"Where two or three are gathered..."—Blessed Sacrament reminds us so much more forcibly of his real presence. I have worked on both Spanish and English language Cursillos and it is evident that the Sacrament of Christ in the temporary chapel is of vital importance, in any culture.

Window dressing over illegals

There's a strong feeling among the Border Patrol officers that they are only used as a window dressing and that the government has no real intention of dealing with the question of illegal aliens. Talking last week with Richard Brannick, president of the 1,700 member National Border Patrol Council, I got the distinct impression that he represents a very frustrated group of officers who wonder whether they really serve any useful purpose any more. His estimate is that there are between eight and 10 million illegal aliens here, from just about every country you can name. He claims that there is very little incentive in government efforts to combat the flow.

Our local problem is those who cross from Mexico, of course, often exploited by employers here and those who help smuggle them across. Evidently there's a "smuggle you now—pay later" plan available. Regardless of the Border Patrol's gripes—and they appear well justified—we have a pastoral problem in that these aliens are people whose faith needs nourishment as well as their bodies. According to Brannick, in 15 years there will be twice as many illegal Mexican aliens here as there are now. We have a growing concern on our hands.

Both Brannick's Council and Cesar Chavez's UFW belong to the AFL-CIO, but Brannick says they cannot get Chavez to meet with them. "Years ago they said we weren't doing our job of catching the illegals in the fields," said Brannick. "Now when we go into the fields they say we are harassing their people. We're confused."

Dignity campaign

The organization called "Dignity" was "established by and for Catholic homosexuals" and is currently launching a campaign to make itself better known to clergy and religious in the diocese, according to their news release. They believe they can "express their sexuality in a manner that is consonant with Christ's teaching."

The phrase "express sexuality" is an ambiguous one, readily used today though not easily defined or understood. To some it means acting within our masculinity or femininity without feeling threatened or defensive. To others the phrase suggests physical sexual activity of whatever form we may choose or from which we obtain fulfillment.

But the lifestyle consonant with Christ's teaching is a demanding one. It involves such unpopular concepts as self-sacrifice, self-discipline, self-denial and obedience to the deposit of truth in the Christian Church. It can, and often does, call for personal heroism of high degree.

The need for pastoral counseling for homosexuals is a growing concern in the Church and one which we, as Christians, cannot ignore.

Hall of [Time] fame

The first American-born saint, Elizabeth Seton, did not make the cover of Time magazine—but would-be Presidential assassin Lynette "Squeaky" Fromme did. It's an illuminating insight into our current system of values.

Hope for us yet

I thoroughly enjoyed hearing the presentations by Dr. Thomas Francoeur last weekend to the Alpha Institute organized by the CCD office. The McGill University professor of Catholic Studies was very consoling to those of us who sometimes almost despair of changing ourselves and the world. "Don't get upset," he told us. "We're doing very well, and I am sure God is very pleased with mankind's progress. After all, we've only been going about a million years, and that's very little in God's time."

We were talking
by Enid Lanyon

Where is our Christian 'clout'?

We were talking...about the strange impulse and destructive drive that could lead two young women of "good family" to the brink of committing political assassination and were deploring the erosion of moral values in society.

We could not escape the realization that these young women have not developed in isolation, but are symptomatic of an increasing tendency to hold life cheaply and resort to brutality and violence in pursuit of one's goals.

BUT THERE IS more to it, I think, than that. These young people—or older people for that matter—who make headlines in wild, criminal or undisciplined careers, are the products of a society in which permissiveness, moral relativism and rejection of religious belief are widespread.

One of the side-effects of this age of automation is our expectation of instant gratification—instant entertainment, instant food, instant communication, instant happiness, instant fame and so on. Many of us never emerge from emotional infancy. We burst into physical maturity still wrapped in a cocoon of childish egocentricity, demanding immediate fulfillment of our desires and the instant solution of our problems.

Thwarted, our reactions are those of spoiled children, illogical, punishing and selfish, and often our lives are lived on a purely superficial plane. Patience, perseverance, prudence and fidelity—those old-fashioned, tried and true virtues—seem virtually ignored and few, if any, ideals appear worth seeking or waiting for.

EVERYTHING IN our environment seems to militate against reflection, calm and quiet reason. I suppose no generation in recorded history has been as overwhelmingly subjected to questionable moral and emotional conditioning as ours today. Books, magazines, theater, motion pictures and television assault our minds and senses with explicit brutality, horror, sexual abuse and perversion, and implicit agnosticism.

The brutal, the bizarre, the sexually stimulating so attractive to the majority of movie makers and publishers, thrust us further and further into the kind of disorganization of personality that makes terror possible. We have become desensitized to violence and receptive to the obliteration of the values, rights and controls vital for social order and personal development!

We allow ourselves to be led, passive victims to the camera or newsprint, from shock to shock, horror to horror, until our emotions are dulled and unresponsive. It is as though frightening numbers of us were doggedly determined upon spiritual suicide!

NORMAN COUSINS said recently in specific reference to pornography but, I think, applicable here, that "the trouble...is not that it corrupts, but that it desensitizes; not that it unleashes passions but that it cripples emotions; not that it encourages a mature attitude but that it is a reversion to infantile obsession; not that it removes blinders but that it distorts the view..."

The sad thing is that, in the main, we are aware of it. There is in all of us an innate appreciation of the quality of true humanness. There is in the human mind a longing for beauty and truth, for order and harmony, love and gentleness and universal brotherhood and compassion.

Consciously or not, we know what we are meant to be, how we are meant to live. And that is the root of the conflict tearing our generation apart. In every human soul there is a movement towards God, a yearning for transcendence and contact with the divine. Until we recognize and pursue it, there can only be chaos and confusion.

BUT THOSE OF us who acknowledge the primacy of God and the teaching of Christ are faced with a hard question. Why do we allow this assault on our minds and on the minds of our children to continue? Why do we condone, by our inactivity, this undermining of the religious and moral foundation of our lives?

Protest is not enough. Our Christian witness, it seems, is too weak to move hearts and bring trends into question. When we blame "society" for our ills, we might ask ourselves what we, individually or as a community, are doing to stem the erosion of Christian values and virtues. Where is our Christian "clout"? Surely it is more than time to consolidate our strength and become, again, the Church militant?

PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: Old Testament

The Desert Experience

The Final Forging

Days in wilderness were 'honeymoon' of God and Israel

By Steve Landregan

God chose the rugged reaches of the Sinai Peninsula as the final forge by which the children of Israel would be fashioned into a nation.

Plunging upward from the gentle beaches of the Mediterranean in the north to the steep and bare red granite peaks in the south, this triangular bridge that connects Asia to Africa must have seemed stark and awesome to the Israelites who had grown used to the fertile Nile delta in Egypt.

THE PROPHETS hark back to the days in the desert wilderness as a time of "honeymoon" between Yahweh and His people. "I remember the devotion of your youth, how you loved me as a bride, following me in the desert in a land unsown," (Jeremiah 2:2).

And Hosea will reflect a longing for the "good old days"..."I will allure her (Israel), I will lead her into the desert and speak to her heart (Hosea 2:16).

In spite of the prophets' nostalgia for the wilderness days, the record of Scripture shows a people disenchanted with their lot and their leadership who cried out, "Would that we had died in the land of Egypt, or that here in the desert we were dead" (Numbers 14:2) and "let us appoint a leader and go back to Egypt" (Numbers 14:3).

TIME AND again Moses mediates for his restless and discontented people, asking God to "Pardon, then the wickedness of this people in keeping with your great kindness, even as you have forgiven them from Egypt until now" (Numbers 14:19).

And time and again God manifests his "hesed," his faithfulness to his covenant promise to care for, assist and deliver his chosen people. He feeds them in the wilderness with manna and quail (Exodus 16-18, Numbers 11) but like petulant children they continue to grumble and complain.

Then the Israelites reach a point where they are able to send scouts into the land of Canaan. After reconnoitering the land the party returns and reveals that "it does indeed flow with milk and honey" (Numbers 13:27).

THEIR HEARTS, however, are still the hearts of slaves, filled with fear and lacking confidence in themselves and the promises of Yahweh. Only two of the party, Caleb and Joshua, urge that the Israelites claim the land promised to them and their ancestors saying, "The country which we went through and explored is a fine, rich land. If the Lord is pleased with us, he will bring us in and give us that land..." (Numbers 14:7-8).

But the others were fearful and told the Israelites, "We cannot attack these people; they are too strong for us. The land that we explored is a country that consumes its inhabitants. And all the people that we saw there were huge men, veritable giants..." (Numbers 13:31-33). The people listened and were afraid.

Seeing their lack of faith, God asked Moses "How long will this people spurn me? How long will they refuse to believe in me, despite all the signs I have performed among them?"

MOSES AGAIN mediated on behalf of his people and the Lord forgave them their faithlessness. But sin that is forgiven still has its consequences, and for the weak and fearful generation the consequences were that they would never themselves enter the promised land, except for Caleb and Joshua.

A new generation born and reared in the wilderness and hardened by their nomadic existence, a generation that longed not for a return to Egypt and the security of slavery, was raised up to become the heirs to the promise.

Moses, himself barred from entering the promised land, led the Israelites to the plains of Moab, across the Jordan River from Canaan. There in a final appearance before the people he had brought out of Egypt and through the forge of Sinai he sets before them the choice they must make.

"HERE, THEN, I have today set before you life and prosperity, death and doom. If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy.

"If, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, I tell you now that you will certainly perish; you will not have a long life on the land which you are crossing the Jordan to enter and occupy.

"I call heaven and earth today to witness against you: I have set before you life and death, the blessing and the curse. Choose life, then that you and your descendents may live, by loving the Lord, your God, heeding his voice and holding fast to him.

"FOR THAT will mean life for you, a long life for you to live on the land which the Lord swore he would give to your fathers Abraham, Isaac and Jacob" (Deuteronomy 30:15-20).

Then Moses climbed to the top of Mt. Nebo from whence he could view the land he could not enter. He had blessed the tribes of Israel. Then he laid hands on Joshua whom God had commissioned to be his successor.

Moses died and was buried in Moab and for 30 days the Israelites mourned his death as they camped in view of the promised land.

What they say about it...

"The Old Testament is the story of how God educated mankind to be able to receive the gifts He destined for them."—Jean Danielou, **Advent,** 1950

"For what is believed unknown cannot be called found, nor is any one capable of finding God, unless he first believes that he will eventually find Him."—St. Augustine, **On Free Will,** II, 2, 6, c. 400

"It is only when our meditation on the Bible is brought into vital relation with our life of prayer that it begins to affect our lives. For these mysteries of faith are not shut up in a book; they are continuously operative in our lives."—Bede Griffith, **Life of the Spirit,** February-March, 1954

"Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake...Those who, when the Law has been well preached to them, follow the Law, will pass across the dominion of death, however difficult to overcome."—Dhammapada, c. fifth century B.C.



The rocky road to Sinai

NUMBERS 11:1-15

"Now the people complained in the hearing of the Lord: and when he heard it his wrath flared up so that the fire of the Lord burned among them and consumed the outskirts of the camp. But when the people cried out to Moses, he prayed to the Lord, and the fire died out."

Hence that place was called Taberah because there the fire of the Lord burned among them. The foreign elements among them were so greedy for meat that even the Israelites lamented again, "Would that we had meat for food! We remember the fish we used to eat without cost in Egypt, and the cucumbers, the melons, the leeks, the onions and the garlic. But now we are famished, we see nothing before us but this manna."

When Moses heard the people, family after family, crying at the entrance of their tents, so that the Lord became very angry, he was grieved. "Why do you treat your servant so badly?" Moses asked the Lord. "Why are you so displeased with me that you burden me with all these people?"

Wandering in the Heart

Struggle in Jesus' heart was same as ours today

By Father Carl J. Pfeifer, SJ

One of my favorite "Peanuts" cartoons shows Lucy and Charlie Brown chatting beside a wooden fence. On the fence Lucy has drawn a heart. One side of the heart is black, the other is white.

Lucy begins lecturing Charlie. She points out that one side of the human heart is filled with hate and the other side is full of love. She goes on to say that these two forces are constantly at war with each other.

CHARLIE BEGINS to look pale. His tongue hangs out as he holds his stomach. He groans, "I think I know just what you mean...I can feel them fighting."

All of us know the feeling Charlie is experiencing. We all feel the inner tug-of-war between good and evil. Sometimes the tension actually gives rise to physical pain or emotional anxiety.

That experience is what the biblical stories about the Hebrews' 40 years wandering in the desert is all about. We move through the desert of life much as the Israelites wandered through the desert wilderness. Their story of the desert experience is our story as well. Only the location has changed. In each heart the desert wandering is repeated.

IN THE DESERT the ancient Israelites met their God. They also met the powers of evil. They looked back on the desert experience as their honeymoon with Yahweh, their God. But they never forgot that the desert was also where they repeatedly grumbled against their God, at times turning from Him to worship idols. Their pilgrimage through the desert was a fluctuation between faith and doubt, between trusting God and trying to save themselves by themselves.

That is everyone's pilgrimage through life, seen at its depths. We are at every step pulled between faith and doubt, between trusting in God or trying to make our way by ourselves. Life is filled with ambiguity.

Everything we experience contains within it the seeds of life and the germs of destruction. Even the most beautiful experiences—love, patriotism, religion—can imperceptibly harden one's heart. Selfishness can sour and poison what could be a great good.

JESUS EXPERIENCED this same tension. Like His forefathers He too wandered in the desert—for 40 days rather than 40 years. His temptation in the desert symbolizes the lifelong temptation everyone faces. For Him the pull toward selfishness or toward trust in God centered in His call to be His people's Messiah.

He struggled in the desert with the temptation between trusting His life to God's way—which pointed to suffering and frustration—or responding to the popular call for a revolutionary Messiah who would liberate Palestine from the Romans.

In Jesus' heart the struggle was the same as that of the Israelites in the desert centuries before. It is our struggle today. Ultimately it is a grappling with selfishness—wanting one's own way. The opposite pull at the center of the heart is to place oneself in God's hands, with trust and faith, opening one's heart to him and to other people. The temptation is between selfishness and openness, between faith and infidelity, between love and hate.

LUCY PEDANTICALLY described everyone's temptation in the desert of their heart. Charlie Brown, like the rest of us, experienced the painful reality of the inner tension. Jesus, like His ancestors wandering in the desert before Him, gives us the clue to coming to grips with this root temptation.

Neither Jesus nor the Israelites could see where the way might ultimately lead. Our life, too, is full of ambiguity. But they went ahead with faith and trust in God, finally choosing openness and faith over closing their hearts in hard-hearted selfishness.

ABOUT THE AUTHOR: Father Carl Pfeifer, SJ, is a religious education specialist in the Department of Education, U.S. Catholic Conference in Washington, D.C. He is co-author of the "Life, Love, Joy" elementary religious program. Father Pfeifer appears regularly on the Bauman Bible Program television series.

Composition of the Bible—4

Books of prophets, wisdom, psalms, made the word of God known

By Father Joseph Jensen

In an earlier article we suggested that certain prophetic circles probably formulated some of the traditions that went into the Pentateuch. In addition, such prophetic communities were probably responsible for reserving for us the stories about Elijah and Elisha found in 1-2 Kings.

But there were other prophets, beginning from the eighth century B.C., who stand out prominently as individuals—men such as Amos, Hosea, Micah, Isaiah, Jeremiah, Ezekiel—who contributed much to the Old Testament. Such men were primarily preachers; the Word of the Lord was made known to them and they made it known to the people. Their words came to be preserved, written down, and finally incorporated into the books that bear their names.

HOW THIS came to pass is understood only in part. Of Jeremiah we are told that on one occasion he dictated to his secretary, Baruch, all the oracles he had proclaimed during the previous 20 years (Jeremiah 36), and of Isaiah it is said that he committed teachings to his disciples (Isaiah 8:16). No such explicit information is available for the other prophets, but in each case there must have been some among their hearers who remembered their words and committed them to writing before they were lost.

In the first stage individual oracles were written down; these were usually short, averaging perhaps a half-dozen verses in our numbered Bibles. Later, when it was recognized that the man was truly a prophet of the Lord and his words priceless, all the oracles of his that had been preserved were collected together.

Finally, someone undertook to put together into an organized whole the prophetic words so gathered. An attempt was usually made to put them together in some logical fashion, such as chronologically or by subject matter, and a short notice was prefixed to the collection to name the prophet and to tell a little of his background and when he prophesied (see Amos 1:1) Isaiah 1:1; Jeremiah 1:1-3; etc.). The indications are that much of this editorial activity was carried out during the exile.

Another circle already referred to are the sages or wise men. Their presence in Israel, as a professional group, dates at least from the time of Solomon. His extensive commerical activities and foreign relations required a large corps of scribes and a scribal school, and it was probably for this reason that Solomon was considered the patron of wisdom in Israel.

SUCH A scribal circle has its own spirit, and its own lore. Much of it consisted of advice of how to get along and how to get ahead in the royal court, but much of it shows high moral ideals. This wisdom teaching, along with Israel's traditional law, contributed to Israel's demanding ethical standards. Sometimes this teaching was embodied in short, pithy sayings (proverbs), such as those that make up the bulk of some of the wisdom books (Proverbs, Sirach).

In addition there was the "instruction," a longer composition addressed as though from a father to his son (though probably actually from teacher to pupil), containing advice about avoiding evil and pursuing good. Both of these forms have parallels in Egypt and Mesopotamia from an early date.

Sometimes, as in the cases of Job and Ecclesiastes, the sages concerned themselves with problems such as suffering and the meaning of life. The wisdom books, as we now have them, date from the exile and later, but the sort of material that is in them, sometimes the actual formulations, has an unbroken history from early in the period of the monarchy.

A SPECIAL word needs to be said about the Psalter. It is very obviously the result of collection and compilation. In general it represents the prayers of Israel's Temple liturgy; even a slight acquaintance with it shows how rich and varied this was.

Many of the psalms may well date from the time before Solomon's Temple, back to the days of Israel's tribal league and to the days of David.

Here, too, we can see the influence of particular circles. While most of the psalms fit the general needs of praise, thanksgiving, and petition, some of them reveal special priestly concerns, others prophetic, and still others can be dubbed wisdom compositions, being meditations on themes that are frequent in the wisdom literature (Psalms 1; 37; 73; etc.).



HEROD'S TEMPLE—"The Psalter...represents the prayers of Israel's Temple liturgy; even a slight adquaintance shows how rich and varied this was. Many of the psalms may well date from the time before Solomon's Temple" [from article by Father Joseph Jensen]. A closeup shows the entrance to Herod's Temple as depicted in a detailed carefully researched replica on a hill outside Jerusalem.—NC photo



ISOLATION OF YOUTH—A boy and his dog wander alone along a beach, head down, hands in pockets, a picture of isolation. The new Directory for Masses with Children contains practical suggestions for adapting today's liturgies to the mentality of young people, and make the Mass more understandable to young children.—NC photo

A Living Parish

Directory for children makes the Eucharist more understandable

By Joseph Champlin

For many years persons who work extensively with the young pleaded for some changes in the Mass which would make the Eucharist more understandable to little children. They argued that our liturgy has been designed basically for adults and thus those in their early years simply could not comprehend most of what was said or done.

A Directory for Masses with Children published by the Vatican in November, 1973, responded to those pleas. It contained very radical principles and numerous practical suggestions for adapting liturgies to the mentality of young people. It also implied that the Holy See would in the near future issue special eucharistic prayers for children.

THREE HAVE now been prepared by Rome, translated into English and soon should be available for general distribution throughout the United States. The introduction to these texts offers some interesting norms to govern their translation and use:

"The committee of translators should always remember that the Latin text in this case is not intended for liturgical use. Therefore it is not simply to be translated.

"The Latin text determines the purpose, substance, and general form of these prayers, and these should be the same in the translations into various languages. Features proper to the Latin language (which never developed a special style of speaking with children) are never to be carried over into the vernacular texts intended for liturgical use..."

The celebrant, while adapting and following a text adapted to the young, should nevertheless avoid a childish style of speaking which could jeopardize the celebration's dignity.

These tests are designed for eucharistic celebrations in which the majority of the congregation are children.

Because of the psychology of children, priests should avoid concelebrating such Masses.

Certain portions (e.g. the dialogue before the preface, the Holy, Holy, Holy Lord, and the consecration formula) are repeated exactly as they occur in the other eucharistic prayers. This has been done to minimize the differences between adult and children's liturgies as well as to lead young people on to a more mature participation in the Mass.

The structure of these three new texts follows the pattern and normally contains all the elements of a eucharistic prayer as outlined in the Roman Missal.

There are more acclamations within each prayer to facilitate participation by the children.

The first eucharistic prayer for children stresses "simplicity" in style and wording. Consider the phrasing of this memorial after the consecration:

"WE DO NOW what Jesus told us to do. We remember his death and his resurrection and we offer you, Father, the bread that gives us life and the cup that saves us. Jesus brings us to you; welcome us as you welcome him."

The second emphasizes greater "participation." A congregation repeatedly says or sings acclamations like "We praise you, we bless you, we thank you" and "Hosanna in the highest."

The third injects a "variety" into the eucharistic prayer with variable sections for the different seasons.

For effective use of these new eucharistic prayers for children, the introduction insists that careful catechetical instruction precede the celebration itself and that priests seek to develop within the young people a reverend, inner, prayerful disposition as they gather for such special Masses.

BIBLE READINGS AT MASS
Sunday, Oct. 5 — 27th Sunday of the Year
Isaiah 5:1-7; Philippians 4:6-9; Matthew 21:33-34 (140)

Insights in Faith



ANNUAL REPORT

To the people of the Diocese of San Diego

Diocesan Office
for Apostolic Ministry/Alcala Park

Dear People of God:

As I share the financial report of the Diocese of San Diego for the fiscal year 1974-1975, I congratulate you on such splendid accomplishments. This report gives evidence of genuine generosity and many sacrifices. It gives witness in a concrete way of the deep faith of the People of God in a fast growing Diocese.

I am grateful to you for your cooperation and for your support. A gift is a constant reminder of the giver and a wellspring of thanksgiving.

To love God as Father with trust and confidence, to love all men as our brothers is the sole sign of the true love of God. Love is not looking for the return gift. Love is primarily giving, not receiving. In the very act of giving, a person experiences his own strength, wealth, power. This excellent report is an expression of your love for it contains a gift from you.

In the III Eucharistic prayer we pray: "May we be an everlasting gift..." that we actually become a gift to the Father, that we are the fruit of Jesus' love. This is my prayer for you.

Gratefully yours in Christ,

+ Leo T Maher

+Leo T. Maher
Bishop of San Diego



DIOCESAN OFFICE ACCOUNTS
of
The Roman Catholic Bishop of San Diego

Statement of receipts and expenditures and supplementary information

Year ended June 30, 1975

Receipts

Stewardship campaign [net of expenses and rebates of $1,026,323]	$ 836,177
Parish assessments	1,531,159
Cemetery payments	305,000
Gifts, bequests and burses	231,396
Interest income on loans to parishes [Note 2]	187,015
Investment income	207,423
Proceeds on sales of property	50,213
Government reimbursements for Catholic Community Services programs	283,121
Advances from loans-in-aid program [Note 2]	139,459
Other receipts [See Schedule I, below]	115,205
	$3,886,168

Schedule I

OTHER RECEIPTS

Trust deed and note payments	$ 5,027
U.F.F. payments	14,212
Loan receipts	44,996
Restricted fund receipts	42,722
Miscellaneous	8,248
	$115,205

Expenditures

Subsidies:	
Education	$ 828,353
Catholic Community Services	555,024
Loan to American Boys Ranch	511,997
Capital expenditures	279,226
Interest expense on loans from parishes [Note 2]	236,841
Diocesan programs and commissions	155,700
Clergy education and support	504,030
Donations and assessments	57,417
Debt service [including interest of $109,465] [Note 3]	333,656
Diocesan administration	297,780
	$3,760,024

[See Schedules II-VI, opposite page]

Excess of receipts over expenditures [For development of new parishes]	$ 126,144

(See accompanying notes)



REPORT OF CERTIFIED PUBLIC ACCOUNTANTS

Most Reverend Leo T. Maher
Bishop of San Diego

We have examined the accompanying statement of receipts and expenditures of the Diocesan Office Accounts, as described in Note 1, of the Roman Catholic Bishop of San Diego, for the year ended June 30, 1975. Our examination, which did not include other than the Diocesan Office Accounts, was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the statement mentioned above presents fairly the receipts and expenditures of the Diocesan Office Accounts of the Roman Catholic Bishop of San Diego for the year ended June 30, 1975.

Our examination has been made primarily for the purpose of expressing an opinion on the statement of receipts and expenditures, taken as a whole. The accompanying supplementary information is presented for analysis purposes and is not necessary for a fair presentation of the financial information referred to in the preceding paragraph. It has been subjected to the tests and other auditing procedures applied in the examination of the statement mentioned above and, in our opinion, is fairly stated in all respects material in relation to the aggregate receipts and expenditures for the year ended June 30, 1975.

Arthur Young & Company

San Diego, California
August 15, 1975



Notes to Statement of Receipts and Expenditures
June 30, 1975

1. Organization and activities

Organization — The Diocesan Office of the Roman Catholic Bishop of San Diego is not a separate legal entity. The Diocesan Office activities comprise the collection of parish assessments, stewardship contributions and certain other receipts which are used to finance educational, religious, community and human development programs in addition to the administration of the Catholic Diocese of San Diego. The Roman Catholic Bishop holds title to the land, buildings, equipment and other assets utilized by the Diocesan Office.

The Diocesan office accounts exclude the activities of parishes, schools, cemeteries, the newspaper and certain other ministerial functions. Each of these activities, even though they report to the Bishop, is an operating entity distinct from the Diocesan Office.

Receipts in the accompanying statement are based on cash received and in the case of cash equivalent gifts, at their fair market value at the donation date. Expenditures are based on cash disbursements and certain accrued expenses.

2. Loans-in-aid program

The Diocesan Office administers a loans-in-aid program which finances the construction of parish plants and other diocesan facilities. Interest at 6% per year is charged on such loans. These loans are made primarily from loan repayments and deposits by parishes which bear interest at 5%. For the year ended June 30, 1975 the Diocesan Office was advanced $139,459 through this program

The activities of the program for the year ended June 30, 1975 are summarized as follows:

Receipts:	
Deposits by parishes	$1,475,031
Parish loan repayments	1,040,252
Total receipts	2,515,283
Disbursements:	
Loans to parishes	782,032
Deposits withdrawn by parishes	1,593,792
Total disbursements	2,375, 824
Advances from loans-in-aid program	$139,459

3. Debt service

Included in debt service are payments of $289,387 on a note payable in the amount of $1,575,000 at June 30, 1975 which is secured by real estate of the Diocese including the University of San Diego property. The Roman Catholic Bishop is contingently liable as guarantor to a bank for $3,570,361 notes payable of the University of San Diego and American Boys Ranch. Included in this amount is $2,185,000 due August 31, 1975 by American Boys Ranch which may be required to be paid by The Roman Catholic Bishop on terms under discussion with bank.

Schedule II

EDUCATION

Department of Education:		
Educational subsidy	**$531,000**	
Capital expenditure subsidy	**96,539**	**$627,539**
Confraternity of Christian Doctrine and adult education		**112,751**
Campus ministry		**88,063**
		$828,353

Schedule III

DIOCESAN PROGRAMS AND COMMISSIONS

Matrimonial Tribunal	**$ 21,032**
Diocesan Synod	**41,116**
Ecumenical Commission	**7,057**
Institutional Chaplains	**38,264**
Liturgical Commission	**3,848**
Priests' Senate	**8,991**
Sisters' Senate	**5,400**
Subsidies to Spanish speaking missions	**5,482**
Vocation and pre-seminary offices	**24,510**
	$155,700

Schedule IV

CLERGY EDUCATION AND SUPPORT

Seminary		**$154,651**
Special studies and higher education		**94,950**
Diaconate program		**12,401**
Clergy support		**65,877**
Clergy Benefit Association:		
Retirement expenses	**$74,975**	
Medical expenses [net of dues of $51,642]	**101,176**	**176,151**
		$504,030

Schedule V

DONATIONS AND ASSESSMENTS

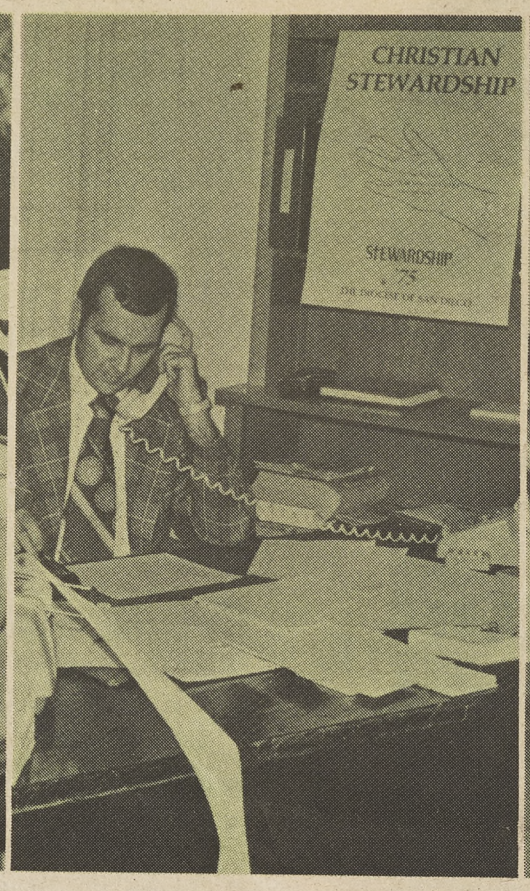
California Catholic Conference of Bishops	**$ 11,125**
Bishops' Relief Services	**27,000**
Campaign for Human Development	**30,200**
Cathedral Plaza	**26,418**
Pope Paul	**5,000**
U.S. Catholic Conference	**24,607**
Missions to minority groups	**8,000**
Society for the Propagation of the Faith	**15,000**
Holy Land	**10,000**
United Fund	**4,000**
Miscellaneous donations	**15,690**
	177,040
Diocesan collections	**[119,623]**
	$57,417

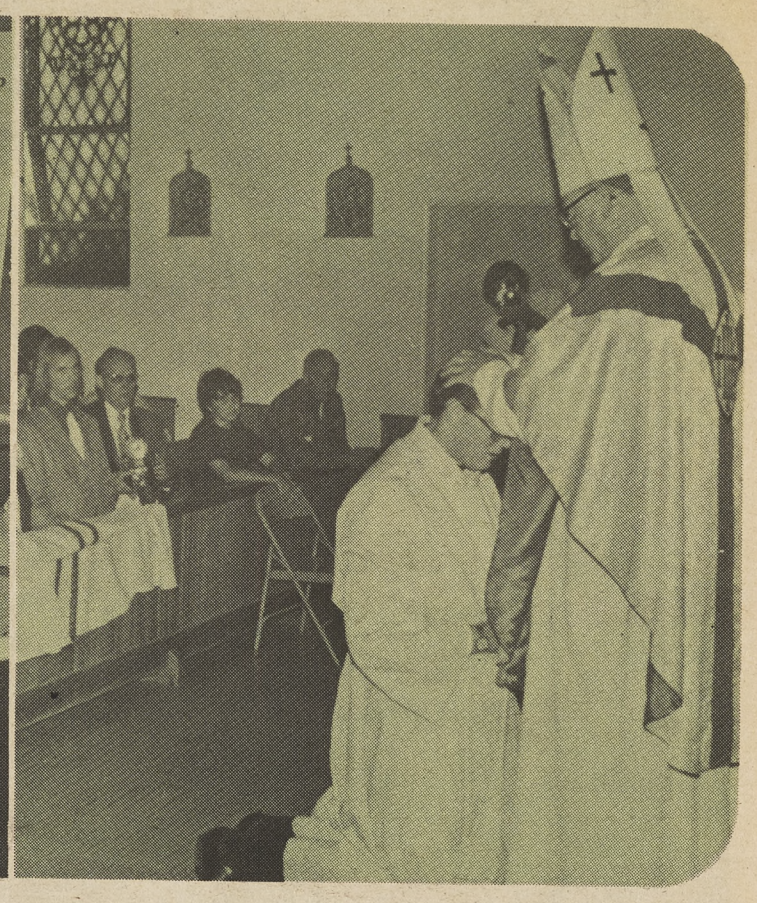
Schedule VI

DIOCESAN ADMINISTRATION

Property management	**$ 17,302**
Repairs and maintenance	**28,582**
Taxes and licenses	**51,071**
Professional fees	**15,915**
Utilities	**16,052**
Salaries	**93,314**
Advertising and publicity	**11,587**
Postage, printing and supplies	**38,999**
Insurance	**15,864**
Travel	**7,907**
Seminars and memberships	**1,187**
	$297,780







DIOCESE OF SAN DIEGO

Bishops:

Most Rev. Leo T. Maher, D.D. Grand Prior of Western Lieutenancy of Equestrian Order of Holy Sepulchre of Jerusalem. Born Mt. Union, Iowa, ordained priest Dec. 18, 1943; ordained first Bishop of Santa Rosa April 5, 1962; named third Bishop of San Diego, Aug. 27, 1969.

Most Rev. Gilbert E. Chavez, D.D. Titular Bishop of Magarmel and Auxiliary to the Bishop of San Diego. Born Ontario, Cal., ordained priest March 19, 1960; ordained bishop June 21, 1974.

Area: Four southernmost counties of California: San Diego, San Bernardino, Riverside, Imperial.

35,879 square miles.

Total population: 2,883,937.

Catholic population: 563,400.

Principal cities (In order of population): San Diego, Riverside, San Bernardino, Ontario, El Cajon, Oceanside, Escondido, Upland, Redlands, Corona.

Approximately 19 per cent of the total population is Catholic.

There are 170 parishes with resident pastors and six missions.

There are 148 parishes under direction of diocesan clergy and 22 under the direction of priests belonging to religious institutes.

Nine new parishes have been established since 1970.

There are two protective institutions and three Catholic hospitals with 838 beds serving 211,370 patients annually.

There are 71 elementary schools with a total enrollment of 19,796, nine secondary schools with a total enrollment of 4,723, and one university with a total enrollment of 2,836.

Priests: The diocese has a total of 383 priests working in the diocese and 35 assigned outside the diocese. In addition there are 96 priests belonging to religious institutes and 39 priests from other dioceses or religious communities.

The diocese is divided into 12 deaneries, presided over by seven episcopal vicars and 5 vicars forane.

Deacons: Six permanent deacons were ordained in 1975; a total of 14 are now serving in the diocese. There are 24 candidates in training.

There are 19 different orders or institutes of religious including 96 priests and 40 brothers serving in the diocese.

There are 718 religious sisters in the diocese in 69 religious congregations or communities.

Marriages witnessed: 1972—3,341, 1973—3,750, 1974—4,221. Baptisms 1974—14,265.

Parish organizations: Parish councils, Parent-Teacher groups; Legion of Mary; Catholic Youth Organization; Confraternity of Christian Doctrine; St. Vincent de Paul Society; Altar Societies and interparochial organizations such as the Serra Club; Young Men's Institute; Young Ladies Institute; Knights of Columbus; Catholic Daughters of America; Italian Catholic Federation; Guadalupanas, etc.

Chaplains: The diocese cooperates with the Military in providing religious services to Catholic personnel and their families on assignment at 13 installations within the diocese.

There are 28 fulltime chaplains stationed at five Navy stations, three Air Force bases, and five U.S. Marine Corps camps. Bishop Maher is Chaplain Delegate for Region XII of the Military Ordinate.

Of the estimated 30,000 Catholics connected with the local military establishment more than half live off base and therefore have contact with parish churches in the diocese where they attend Mass and receive instruction.

Synod II: Speak-up sessions of the Diocesan Synod were held in 1973-74 and more than 20,000 persons participated. There were 6,557 sessions, with 70 per cent of parishes participating.

CCD: There are 45,330 students under instruction in parish CCD classes; there are 2,838 teachers.

Campus ministry: Through the Newman apostolate campus ministry programs are established in the 22 non-Catholic universities in the diocese.

University: The diocese has within it the University of San Diego, a Catholic university, with a College of Arts and Sciences, School of Education, School of Nursing and Applied Health Science, School of Business Administration and School of Law.

Catholic Community Services: The diocese maintains several agencies under Catholic Community Services, including:

Catholic Family Services (Unwed Mothers Program, Responsible Parenthood Program, Emergency Assistance Program, Drug Abuse Program);

Department of Aging, Department of Youth Activities, Mexican American Commission, Office of Ethnic Affairs, St. Vincent de Paul.

American Boys Ranch is a residential treatment facility licensed by the State of California for boys who require supervision with an open setting.

X



WASHINGTON AT YORKTOWN

Insights in Faith

OLD TESTAMENT: WANDERING

Questions and Discussion Points

1. Cite instances of God's mercy to Moses and the Jews despite their failure to adhere to the covenant.

2. Discuss and reflect on the last days of Moses.

3. Red Exodus, Chapters 16 to 18.

4. Read Numbers, Chapter 11.

5. Read Deuteronomy, Chapter 8.

6. Discuss the authorship of the prophetic books of the Old Testament.

7. Trace the origins and the thrust of the Psalter. How is the Psalter in today's liturgies?

8. Discuss the statement: "We move through the desert of life much as the Israelites wandered through the desert wilderness."

9. Discuss the parallels between the Israelites' struggle in the desert, Jesus' temptation in the desert, and the temptations in your own life.

10. Discuss some of the norms proposed for the adaptation of liturgies to the mentality of the young.

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

Bicentennial Article

Did the Founding Fathers believe in God?

By Edward W. Bauman

"First in war, first in peace, first in the hearts of his countrymen." Every American recognizes this as a familiar statement about our first president, George Washington. He was the "first common hero" of the American people, the prototype of the American man, hard working and practical, interested in business and politics, highly respected for his honesty, strong will, and ability to act upon his beliefs and convictions.

Among Washington's contemporaries were John Adams, Thomas Jefferson, James Madison, Benjamin Franklin and Thomas Paine, fellow Founding Fathers. These were six of the men who shared in founding this nation. But they also had something else in common.

EACH HAS variously been called atheist, skeptic, and deist. Each was strongly influenced by the Enlightenment movement. Today, we shall examine their religious convictions on the existence of God.

But, briefly, we shall go back much further than the Revolutionary era in this country. We shall reach back to Biblical times. It is interesting to note that the authors of the Bible never raised a question about the existence of God.

The first words of the first book, "In the beginning God created the heavens and the earth," set the tone for all that follows. Questions about God in the Bible are concerned with who He is and how He acts, not whether He exists. Only "the fool says in his heart, 'There is no God.' " (Psalm 14:1).

NOW LET US step much farther ahead in the pages of history to the last quarter of the 18th century. The place—the American colonies. What was the religious climate? The majority of the people belonged to the Calvinist tradition, a tradition so strongly rooted in scripture that the existence of God was seldom questioned. "There is within the human mind, and indeed by natural instinct, an awareness of divinity. This we take to be beyond controversy" [**Institutes,** II, xi., 14).

A new movement, the Enlightenment, was on the horizon. Its emphasis was on the importance of human reason, and its followers were deists. An English philosopher, John Locke, influenced the growth of the movement.

His belief in God is stated with certainty in his essay, **Human Understanding.** "To show...that we are capable of knowing, that is, being certain that there is a God, and how we may come by this certainty, I think we need go no farther than ourselves, and that undoubted knowledge we have of our own Existence...It is plain to me, we have a more certain knowledge of the Existence of a God, than of any thing our senses have not immediately discovered to us. Nay. I presume I may say, that we more certainly know that there is a God, than that there is anything else without us."

The nature of God and the ways of knowing Him were quite different in deism, and this fact must be honestly faced. But the very name "deism" is a reference to the God in whom they believed.

This, then, was the religious climate in which the Founding Fathers lived. The six whom some called atheists, actually were followers of the Enlightenment. And since the Enlightenment did not deny the existence of God, they can hardly be identified as atheists.

WASHINGTON'S EARLY biographers were convinced that he was a Christian; others have been equally certain that he was an atheist. Actually, the truth lies somewhere between these two extremes. But there is absolutely no doubt that he believed in the existence of God. A number of his writings attest to this fact.

The strength of this conviction is unmistakable in the following statement: "It is impossible to account for the creation of the universe without the agency of a Supreme Being. It is impossible to govern the universe without the aid of a Supreme Being. It is impossible to reason without arriving at a Supreme Being. Religion as necessary to reason, as reason is to religion. The one cannot exist without the other."

Thomas Jefferson, the keynote author of the Declaration of Independence, was a sensitive, brilliant man. While he had been tutored by an Anglican rector, he was a "free-thinker" in religion.

HE OFTEN criticized the religious establishment, yet attended church regularly, had his children baptized in the Anglican church, joined enthusiastically in the worship, and freely supported the church financially. But he disliked discussing his religious views publicly, and he did not attempt to influence others in their thinking.

He felt strongly that religion is a man's own business. He said, "I am a Christian, in the only sense he (Jesus) wished any one to be; sincerely attached to his doctrine in preference to all others; ascribing to himself every human excellence, and believe he never claimed any other."

"The master builder of the Constitution," James Madison, seriously considered the ministry but finally chose law. He was of the Anglican faith but later was caught up in Enlightenment. Like Jefferson, he considered faith a private thing.

That Madison had a strong belief in the existence of God is clear from his writings: "The belief in a God All Powerful wise and good, is so essential to the moral order of the World and to the happiness of man, that arguments which enforce it cannot be drawn from too many sources nor adapted with too much solicitude to the different characters and capacities to be impressed with it...It will probably always be found that the course of reasoning from the effect to the cause, 'from Nature to Nature's God,' will



be the more universal and persuasive application."

JOHN ADAMS, the second president, was a very independent thinker who loved to read in many fields. There was a clash between the Puritan in him which drove him to excel and the fun-loving side which tempted him to idleness and luxury. But his ambition gained control, as evidenced by the life of remarkable achievements.

He believed strongly in the existence of God, but was fiercely independent, refusing to be tied down to one interpretation of religious truth. He ultimately identified with the Unitarians because they left room for the widest divergence of opinion.

There is no doubt that he believed in God. He said, "Shall I dare to complain and to murmur against Providence...when my very existence, all the pleasure I now enjoy, and all the advantages I have of preparing for hereafter, are expressions of benevolence that I never did and never could deserve?...he has hung up in the heavens over my head, and spread out in the fields of nature around me, those glorious shows and appearances with which my eyes and my imagination are extremely delighted."

BENJAMIN FRANKLIN has sometimes been called "the wisest American." He was the "epitome of the Enlightenment," a versatile man whose intellect and trust of reason led him into many fields. He did not hesitate to make it clear that he believed in God's existence.

In his autobiography, he wrote, "I never doubted...the existence of the Deity; that he made the world and governed it by his Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter."

Thomas Paine was "the literary dynamo" of the American Revolution, the pamphleteer-philosopher of two revolutions, "A man who was willing to travel anywhere in the world to combat atheism and to establish the proof of the existence of God," yet he was "flayed as an infidel and enemy of religion."

Actually, one of the main concerns of Paine's life was to prove the existence of God. His belief that men had entered "the age of reason" and must therefore reject everything in religion which could not stand the test of reason led him to discard a great deal of orthodox Christianity and to support the religious philosophy of deism.

In **The Age of Reason,** he wrote: "Were a man impressed as fully and strongly as he ought to be with the belief of a God, his moral life would be regulated by the force of belief; he would stand in awe of God and of himself, and would not do the thing that could not be concealed from either. To give this belief the full opportunity of force, it is necessary that it acts alone. This is deism."

The Bicentennial article will appear monthly. In his next article, Edward Bauman will examine the religious beliefs of the other four Founding Fathers: Alexander Hamilton, Samuel Adams, John Jay and Patrick Henry. [Parts of this article are excerpts from the study guide "God of Our Fathers", by Edward Bauman, published by Bauman Bible Telecasts, Inc., 1974]

LA BIBLIA

Viejo Testamento: En el desierto

La forja del destino

Por Steve Landregan

Dios escojio la escabrosa campina de la peninsula del Sinai como escenario apropiado para forjar el pueblo de Israel y hacerlo una nacion.

Subiendo abruptamente de las blancas playas del Mediterraneo en el norte hasta los escarpados picos rojos del sur, este puente triangular que une Africa y Asia les debe de haber parecido tenebroso e inhospitalario a los Israelitas despues de su estancia en el fertil valle del Nilo en Egipto.

LOS PROFETAS hablaron de los dias en el solitario desierto como un tiempo de amistosa ternura entre Yave y su pueblo. "Me acuerdo de la devocion de su juventud, como me quisieron como a una novia, siguiendome en el desierto por una tierra arida," (Jeremias 2:2).

Y Josue expresa un deseo de volver a los "viejos tiempos" diciendo..." le atraere (a Israel) y le llevare al desierto y le hablare de corazon a corazon (Josue 2:16).

A pesar de la nostalgia por los dias en el desierto, de parte de los profetas, las escrituras muestran un pueblo descepcionado con su situacion y con sus jefes diciendo, "Mejor hubieramos muerto en Egipto o que estuvieramos muertos aqui en el desierto." (Numeros 14:2) y..."elegemos un jefe para guiarnos de regreso a Egipto" (Numeros 14:3).

MUCHAS VECES Moises intercede con Dios de parte de su inquieto pueblo pidiendo..."Perdone la iniquidad de este pueblo recordando tu gran benevolencia, asi como lo ha venido perdonando desde la salida de Egipto hasta ahora" (numeros 14:19).

Y vez tras vez Dios manifiesta su "hesed", su lealtad a la promesa del convenio, de cuidar y socorrer a su pueblo escogido. En el desierto los alimenta con mana y codorniz (Exodo 16-18, Numeros 14:19), pero, como ninos petulentos siguen grunendo y quejando.

Por fin, los Israelitas llegan a un momento de mandar espias a la tierra de Canaan. Regresa el grupo de espias y reportan..."En verdad, la tierra corre con leche y miel" (Numeros 13:27).

TODAVIA CONSERVAN corazones de esclavos, se llenan de miedo y no tienen confianza en la promesa de Yave. Solo dos del grupo de espias, Caleb y Josue, urgen que los Israelitas reclaman la tierra que fue prometida a ellos y a sus antepasados diciendo..."la tierra que exploramos es una tierra rica y fina. Si el Senor es complacido con nosotros, nos llevara y nos dara esa tierra" (Numeros 14:7-8).

Pero los demas dijeron a los Israelitas, "No podemos atacar a esta gente; son demasiado fuertes para nosotros...la tierra que exploramos es un pais que consume a sus habitantes. Y todos los hombres que vimos eran enormes, verdaderos gigantes"...(Numeros 13:31-33). El pueblo escucho y tuvo miedo.

Viendo su falta de fe, Dios le pregunto a Moises..."Cuanto tiempo me rechazaran? Cuanto tiempo rehusaran creerme despues de todas las senas y favores que les he dado?"

OTRA VEZ Moises intercedio por los Israelitas y otra vez el Senor les perdono su falta de fe. Pero, hasta el pecado perdonado tiene sus consequencias y la generacion debil y miedosa nunca entro en la tierra prometidad con excepcion de Caleb y Josue.

Una nueva generacion endurecida por su existencia salvaje y criada en el desierto se levanto. No anhelaba el regreso a la seguridad de la esclavitud y se hizo heredera de la promesa.

Moises, excluido de la posibilidad de entrar en la tierra prometida, lleva a los Israelitas a las llanuras de Moab al otro lado del Rio Jordan, en frente de Canaan. Apareciendo ante el pueblo por ultima vez, Moises les exhorta y les indica que camino deben de escojer.

"HOY LES HE expuesto vida y prosperidad, muerte y ocaso. Si obedecen los madamientos del Senor, su Dios, amandolo, andando en su camino, guardando sus mandamientos, estatutos y decretos, viviran y creceran y el Senor su Dios les bendicira en la tierra que estan entrando a ocupar.

"En cambio, si endurecen sus corazones y no escuchan y pasan a servir y adorar otros dioses de seguro pereceran; no tendran una vida larga en la tierra que estan cruzando el Jordan para ocupar.

"Llamo hoy al cielo y la tierra para juzgarlos; les he ofrecido vida o muerte, bendicion o maldicion. Escojan la vida, para que sus descendientes puedan vivir, amando al Senor su Dios, siguiendo su camino y dandole lealtad.

ESTO REPRESENTARA la vida para ustedes, una vida larga para gozar en la tierra que el Senor prometio dar a sus Padres Abraham, Isaac y Jacobo (Deuteronomio 30:15-20).

Entonces Moises subio a la cima del Monte Nebo de donde podia ver la tierra que no iba a entrar. El habia bendecido a las tribus de Israel. Ahi, toco con la mano a Josue quien Dios habia comisionado ser su sucsesor.

Moises murio y fue sepultado en Moab y durante 30 dias los Israelitas estuvieron de luto, acampados a la vista de la tierra prometida.

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

BUTTEMER, Catherine F. Mother of John C., Robert L., Richard J. Buttemer and Catherine M. Eads, also eight grandchildren, 14 great-grandchildren and three great-great-grandchildren. Requiem Mass, Sept. 17, St. Joseph's Cathedral.

Goodbody's Ivy Chapel

HUNT, Marie Antoinette. Mother of Mrs. Margherita Mazur, sister of Mrs. Robert Lockwood Corby and six grandchildren. Requiem Mass, Sept. 20, St. Sophia Church, Spring Valley.

Goodbody's Blvd. Chapel

MC MANUS, Isabel E. Mother of Barbara Franc, grandmother of Louise Ann Franc, Dianna Sanford and James W. Franc, and cousin of Christine Channel. Requiem Mass, Sept. 25, Sacred Heart Church, Coronado.

Goodbody's Blvd. Chapel

RAITANO, Mary Ellen. Wife of Arthur B. Raitano, mother of H.E. Raitano, M.D., and Mrs. Joan Pasel, sister of Mrs. Frances Reisler and Alfred Noll, also six grandchildren. Requiem Mass, Sept. 12 Our Lady of Grace Church.

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La Iglesia y la mujer

Por el Padre Manuel Lopez, SJ

En los comienzos de la Iglesia, nos consta por los evangelistas de que un grupo de mujeres seguian a Jesus, y si bien es verdad que nunca aparecen en ningun ministerio o funcion oficial apostolica, sin embargo, les seguian a Jesus y a los apostoles en sus correrias y les atendian a ellos y a Jesus.

Vemos pues, que a Jesus le acompanaban mujeres en sus correrias apostolicas.

HAY SANTOS Padres y el Apocalipsis usa el simbolo de esposa para figurar a la Iglesia, como una personalidad femenina y Jesus es el esposo. Como del costado de Adan segun vimos en el Genesis, nacio la mujer, asi del costado del segundo Adan, Cristo, nacio la Iglesia, como lo comentan Santos Padres, escrituristas y teologos. Es decir que esta palabra Iglesia, se usa como simbolo de maternidad, de esposa, de amor, de fecundidad, notas todas especificas y preferentes de la mujer.

En el acontecimiento mas solemne, el magno por excelencia, en el que habia de nacer la Iglesia con la venida del Espiritu Santo, tambien estuvieron presentes mujeres y recibieron con los apostoles el Espiritu Santo, aunque en distinto grado y forma conforme a las funciones que cada cual habria de desempenar.

ASI NOS LO describe San Lucas: "Entrados en la ciudad, subieronse a la habitacion alta, donde tenian su morada, Pedro y Juan, Santiago, Andres, Felipe, Tomas, Bartalome y Mateo, Jacobo el hijo de Alfeo, Simon el Zelota y Judas el hermano de Jacobo. Todos ellos se reunian siempre para orar con los hermanos de Jesus, con Maria su madre y con las otras mujeres" (Hechos 1-13-14).

Debido a la influencia de la religiosidad judia por la que la mujer no podia ejercer ninguna funcion oficial en el templo ni en los cultos, sino siempre en segundo plano y silencio, por eso los apostoles siguieron la misma norma en los primeros tiempos de la Iglesia.

Sin embargo San Pablo parece que como siempre rompio estas ataduras y consintio en que las mujeres, hablaran, ensenaran en las asambleas, pero debido a la fogosidad y apasionamiento de las mujeres de Corinto que se creian ya emancipadas de este yugo, por el cristianismo, tuvo que intervenir tajante San Pablo y zanja el problema prohibiendo que la mujer ensene, ore, publicamente en la asamblea, pero no en privado (1 Corintios 14-33-36).

Y PARA QUE todas acaten su determinacion dice: "Es el mandato del Senor" (1 Corintios 14-37). Porque Jesus en su vida solo encomendo a sus apostoles, las funciones ministeriales.

Sin embargo San Pablo es el paladin de la defensa de la mujer, y trato siempre en sus cartas de "liberarla" de la "ley judia" para darle entrada en la "ley del Espiritu." Asi escribe a los Galatas: "No hay ni judio, ni griego, ni esclavo, ni libre, ni hay ni hombre, ni mujer, porque todos vosotros, no sois mas que uno en Cristo Jesus" (Galatas 3-28).

De la doctrina Paulina sobre el papel de la mujer en la Iglesia, se podia concluir que acepta las funciones liturgicas por la razon de la sumision que como esposa simboliza a la Iglesia, debe como esta depender del Esposo que es Cristo, no queda eclipsada, sino limitada en sus funciones.

LA MATERNIDAD dota a la mujer de una ascendiente sobre el hombre, asi como una mision educadora. E incluso como esposa, cuya nota distintiva es de sumision.

Tiene una aptitud para personificar la Iglesia, significandola—y realizandola—en sus relaciones con Cristo en el misterio de la salvacion, en toda creatura que nace, que viene a realizar historia humana, existe una cooperacion igual del hombre y de la mujer, con Dios, ellos preparan el cuerpo y Dios da el espiritu, el soplo de vida, a ese nuevo ser, que lo redimira Cristo.

El Concilio Vaticano II al exponer la mision singular que corresponde a Maria, indica que en Maria esta implicado el destino de toda mujer.

AL HABLAR DEL consentimiento de Maria en la Encarnacion, declara que la finalidad del Padre, era lograr la cooperacion de la mujer en la obra de la salvacion—de esta suerte asi como la mujer coopero a la muerte, tambien debia de cooperar a la vida (Decr. L.G. 56).

Al clausurar el concilio, el Papa Paulo VI, en su homilia declaraba a la Virgen Maria, que es el protipo de la mujer cristiana—"Maria, Madre de la Iglesia." Esta frase fue objeto de muchos debates entre los padres conciliares, y creian que si se afirmaba de la Virgen—La Bienaventurada Virgen Maria, Madre de la Iglesia, parece que quedaba exclusivamente reducido a la Maternidad de Maria respecto de la Iglesia, y lo sustituyeron los padres conciliares por el titulo definitivo—La Bienaventurada Virgen Maria, Madre de Dios, en el misterio de Cristo y de la Iglesia.

Maria, pues, quedo por los padres conciliares, aprobada en la Iglesia como miembro superemiento y absolutamente singular. Se le saluda como modelo de la Iglesia—el mas notable tipo y ejemplo de la Iglesia en su fe y en su caridad.

AL AFIRMAR, pues, que Maria es Madre de la Iglesia, equivale a decir que la mujer ha realizado un papel principal, despues de Cristo, en el nacimiento de la Iglesia, y que continua ejerciendo su influjo en el desarrollo.

Segun el parecer de San Irieno, del que se hace eco la Constitucion Conciliar, Maria, por su obediencia viene a ser causa de salvacion para ella y para todo el genero humano. [**Contra los Herejes** III-22, Pagina 7-959.)

Tambien la Constitucion recoge la afirmacion de San Agustin: "Coopero mediante su caridad al nacimiento de los fieles de la Iglesia." (De la Ama Virginidad 6 PL, 40, 399)

RECIENTEMENTE Su Santidad, Paulo VI, relacionado a este problema de la limitacion de la mujer en los ministerios oficiales de la Iglesia en cuanto al culto, gobierno y predicacion dijo: "Aunque las mujeres no reciben la llamada al Apostolado de los Doce, ni por consiguiente a los ministerios con ordenacion, sin embargo, son enviados al seguimiento de Cristo, como discipulas y cooperadoras. No podemos cambiar ni lo que ha establecido Nuestro Senor, ni su llamada a las mujeres" (Pablo II al comite para el ano internacional de la mujer, **Observatore Romano** 7-Sept-1975).

El Padre Lopez es parroco asociado de Nuestra Senora de Guadalupe en San Bernardino donde el Obispo Gilberto Chavez es parroco.

Opinion Forum

Liberation theology reply

R.F. O'Neill, in the SC of Sept. 18, had a letter entitled "Liberation theology poor" in which he attacked some of the ideas propounded in the item "Influence of Libration Theology in the U.S." [SC, Sept. 9]. His letter concluded with the plea "...spare us from your liberation theology."

Msgr. Michael Nolan, pastor of St. Theresa parish in Palm Springs, has written a lengthy rebuttal of the O'Neill letter. It is published on page 14 under our new column "Pastor's point of view."—Ed

Editor called leftist

Your "A time to keep" column Sept. 18 caught my eye, especially its last two paragraphs regarding the attempt on President Ford's life.

In common with most left-leaning liberals, you are already attempting to "fuzz up" the fact that another leftist has attempted assassination. Next thing, you will be claiming that it was a CIA plot and demanding an investigation to locate the other gunmen.

Who are you to state, in a Catholic newspaper, that the defendant "by any standards must be mentally incompetent"? Is not every assassin "seeking publicity" in one way or another?

With our sorry record of assassinations, what possible motivation do you have for questioning the motives of a Manson cultist in a Catholic family newspaper?

I think the clue comes in your final paragraph. You could not even forgo this opportunity to connect the incident to President Ford's pardon of his predecessor, the "famous Californian."

You have a strange mind indeed if you find law and order a "strange choice" for a President to speak on, even though he has exercised his pardon power on any particular occasion. You show the unmistakable signs of the Nixon-hater who cannot get off the matter or let any opportunity pass to put another nail in the coffin.

Gerald C. Alletag
La Jolla

Search for the lost sheep

Never before in her long history of almost 2,000 years has the Church had so many lost and wandering sheep as she has today, and never have there been so few "Good Shepherds" to lovingly go out and bring them back to the fold.

There are millions of Catholics in the U.S.A. and in all other lands who no longer assist at Holy Mass and no longer pray. Unless they return they will perish eternally.

The lost sheep will never come back to the Church of themselves. The grace of God still calls them but they turn a deaf ear to its call just as they do to the Church. They will have to be brought back by those who love them.

Our present-day priests are so busy and so completely occupied with countless meetings that they have no time to go out after the lost sheep. Thus, things are in reverse order; the most important surrenders to the less important; the tail wags the dog.

We older priests remember the time when all priests made one and sometimes two visits a year to the houses of their parishioners, even to Protestants; and made many special visits to the lax, to the unchurched and the fallen aways.

Our priests, like Martha, are busy about many things. To her Jesus said: "Martha, Martha, you are anxious and troubled about many things; only one thing is necessary. Mary has chosen the best part, and it will not be taken away from her." (Luke 10:41)

Today St. Paul says to layman and priest alike: "He who does not take care of his own, especially those of his own household, has denied the faith and is worse than an infidel." (1 Timothy 5:8) Making excuses will never bring the lost sheep back. Let's be up and after them!

Father F.J. Gettelfinger
New Haven, Ky.

photomeditation

Money



Photo and text by Father Carl J. Pfeifer, SJ

A basket of money at the altar, given as one of the gifts, along with the bread and wine.

At first glance it looks out of place, money mingling with liturgical gifts...dollar bills surrounded by sacred objects.

Yet for centuries Christians have brought money to the altar as part of worship, along with the bread and wine. A staple of life, like food and drink...coins and bills, given to be shared, put at the service of God and one's brothers and sisters.

Some people see money as the root of all evils. For some perhaps it is. Money can corrupt in the church...as well as in the marketplace.

But money can ennoble as well as corrupt, make free as well as enslave, open one to God and other people...as well as lock one in a prison of self-gratification.

Money at the altar suggests money gratefully received and freely given...a symbol of compassion and care...a reality that can bring sight to the blind, jobs to the unemployed, food to the hungry, shelter to the homeless.

Jesus once praised a poor widow who so cared about God and her neighbor that she gave her last coins in the Jerusalem Temple...a sacred place of worship...and awareness of brotherhood [Mark 12:41-44].

Cash next to ciborium and chalice...worth pondering!

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HAPPY HILLBILLIES—Members of St. Joseph's parent-teacher group in Fontana have been kidnapping area merchants for a ransom of a donation or gift, to be used as prizes at their third annual Old-Fashioned Christmas Tree Party in December. Here, Barbara Gregory of Gregory's Furniture Store is kidnapped by, From left, Barbara Collins, Bea Jarzombek and Michelle Boswell.

Pro-life conference to feature Dr. Willke

Southern Cross Reporter

The value of human life from cradle to grave will be discussed by experts from across the nation at the fifth annual California Pro-Life Conference on Abortion and Euthanasia Oct. 17-19 in San Diego.

Sponsored by the California Pro-Life Council, the three-day meeting is designed to be educational "and to move people to action for pro-life," according to Margaret Bell, conference chairman.

ON A NATIONAL level, perhaps the best known of the scheduled speakers will be Dr. and Mrs. John C. Willke of Cincinnati.

They have been leaders in the national pro-life movement for several years and have written the **Handbook on Abortion.** During the conference, they will conduct a workshop on "How to Tell the Pro-Life Story", to provide direct answers to anti-life arguments.

The conference at the U.S. Grant Hotel will begin Friday at 6 p.m. with early registration and a film festival to preview new pro-life films.

SATURDAY'S activities start at 8 a.m., followed by the opening general assembly at 9:30 a.m. Bishop Leo T. Maher will participate in the official conference opening.

The keynote speaker will be Dr. Margaret White of England, a founder of the World Federation of Doctors Who Respect Human Life and author of **The Sanctity of Marriage.**

Workshops and regional meetings fill the rest of the day which ends with a banquet at 7:30 p.m. On Sunday morning there will be a panel discussion on the "Moral and Ethical Considerations of Abortion and Euthanasia".

ALSO speaking at the conference will be Judy Fink, vice president of American Citizens Concerned for Life.

Registration fee varies from $6 to $10, which does not include the cost of meals.

For details contact Pro-Life Conference '75, P.O. Box 23033, San Diego, CA., 92123; phone 560-9949.

Holy Year's 'Day of Sick' Oct. 5

Pope Paul will observe the Holy Year's "Day of the Sick" this Sunday, Oct. 5, by administering the Sacrament of the Anointing of the Sick in St. Peter's Basilica.

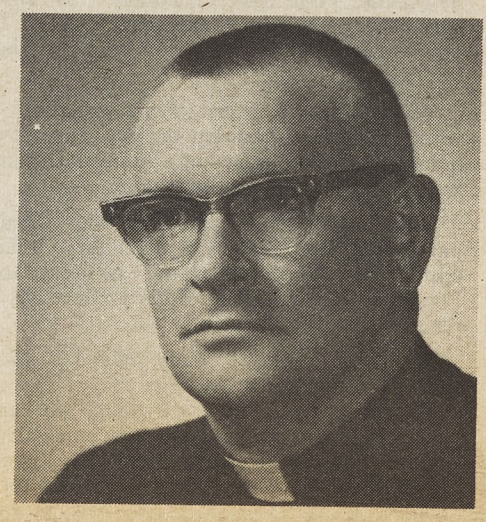
The Pope sees this as a ceremony uniting the entire Church in praying with and for the sick and invites all the infirm around the world to join his spiritually in offering their sufferings to the Lord.

Pastors across the nation and in the San Diego diocese have been invited by Archbishop Jean Jadot, apostolic delegate to the U.S., to share in the "Day of the Sick" by offering the sacrament during Masses or in separate ceremonies Sunday, according to Father Richard Duncanson, secretary to Bishop Leo T. Maher.

Pastor's point of view

Liberation theology: 'spare us from hearing the starving'

It is hoped that, from time to time, pastors of our parishes may wish to write on a subject of their choice and in their own style. And as often as we receive suitable contributions, we shall print them here. The following is from Msgr. Michael Nolan, pastor of St. Theresa's parish, Palm Springs.



By Msgr. Michael Nolan

I really have to wonder from what R.F. O'Neill, and the many, many people for whom he undoubtedly speaks, really wants to be spared when he attacks liberation theology. Could it be spare us from hearing the cries of the hungry and starving in a world of plenty?

Spare us, perhaps, from facing up to the fact that in many South American countries up to 90 per cent of the wealth is owned by no more than 10 per cent of the people?

POSSIBLY SPARE us from a consideration that so many in the Christian West actually regard the highest standard of living possible and the acquisition of every luxury as the ultimate end of existence?

Spare us Catholic Christians from even thinking of our obligation of at least attempting to liberate the millions who never heard the good news of the gospel from the oppression of Satan and sin...except for our generous dollar or two thrown in the basket on Mission Sunday?

Spare us from ever looking seriously at the lives of the early Christians who gave up their possessions so that everyone would have enough, because they took Christ seriously?

SPARE US FROM ever having to admit that to really be a Christian means to voluntarily accept less, so that others can live?

Spare us from ever having to look Christ in the eye and say to him: "Lord, you really didn't mean that stuff about it being more difficult for a rich man to enter heaven than for a camel to pass through the eye of a needle, did you?" (And I don't mean just those rich people living up on the hill overlooking the ocean. I mean practically all of us in affluent America and the affluent Christian West, because most of us are rich!

Spare us from calling to mind the words of all modern Popes who insisted on the basic right to private property but, at the same time, insisted that "Every man has the right to find in the world around him all he needs for life and progress" (Pope Paul VI in his encyclical **Progress of Peoples,** published by Claretian Publications under the title "This is Progress", page 22...and that "The earth was made for all, not just for the rich" (Ibid., quoting from St. Ambrose, page 23)?

AND SPARE US from the words of our Holy Father: "God has made the earth and all that it contains for all men to share. The earth's goods must be divided fairly and this right of every man to a just share comes first. Even the right to private property and private enterprise must yield to justice." (Ibid., page 22). "From time to time the good of all demands that private property be taken over by the state" (Ibid., page 12).

One does not have to espouse liberation theology, much less Marxist socialism, to know that there are great evils under the capitalist system and that, if the will of Christ is to be respected, they must be corrected. "Capitalism has often bred too much misery, too much injustice, too much bitterness and strife." (Pope Paul, same encyclical, page 24).

These evils exist not because capitalism is evil in itself but because men, including Christians, are by nature selfish.

O, WE NEED to be spared all right, but I doubt if it is exactly from liberation theology!

I would suggest that we need to be spared rather from the teaching and example of so many so-called Christians of America and the West who demand every pleasure while our brothers starve; who have padded the Cross of Christ; who have come up with every argument and excuse not to take Christ's teaching on love, on poverty, on the dangers of wealth, on sacrifice seriously; who waste more food and other vital commodities than would enable millions who now suffer to live in a basic decency; who just are not concerned.

The violence espoused by liberation theology? Indeed, spare us from the violence. It is indeed difficult to reconcile violence and killing with the Christ who said "Put up the sword."

BUT, MOST assuredly, unless the Christian West finally decides to be Christian, violence is inevitable...and, perhaps, not so much because liberation theologians persuaded their followers that it is acceptable, but because people finally decided there is no other way. We dare not let it happen. But it begins with me.

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Hands of Sacred Heart statue 'bleed'

In BOOTHWYN, Pa., a statue of the Sacred Heart, said to bleed from the hands has hundreds of people flocking to the home of its owner and also has the Philadelphia archdiocese seeking the cooperation of the owner to examine the statue and the substance on its hands.

What is normally red paint on the nail holes of the statue's hands, allegedly becomes moist on Fridays. Observers claimed the substance turns from red to a dark brown as if coagulating.

'Lobby needed for private school fight'

In CINCINNATI, the secretary for education of the United States Catholic Conference has called for a new organization to lobby in defense of private schools in this country.

Msgr. Olin J. Murdick envisioned the new national group as being "a broadly based coalition, professionally equipped for an effective, on-going public relations task" supporting the parents' right to choose freely an education for their children.

Women's ordination 'valid but irregular'

In PHILADELPHIA, the ordination of 11 women as Episcopal priests and their right to administer the sacraments have both been termed "certainly uncanonical and irregular" but "valid" by Episcopal Bishop Lyman C. Ogilby of Pennsylvania.

The Protestant prelate said he was aware that several women priests were scheduled to celebrate Holy Communion in his diocese and that, "I do not approve of these celebrations."

Liturgy texts will recognize women

In WASHINGTON, future translations and revisions of liturgical texts are to avoid words that ignore the place of women in the Christian community the advisory committee of the International Commission on English in the Liturgy (ICEL) has said.

John Page, ICEL associate executive secretary, said liturgical translations referring only to "men" or "brothers" would in the future be translated as "men and women" or "brothers and sisters."

Holy Year activity 'invigorates' Pope

In VATICAN CITY, Pope Paul's 78th birthday Sept. 26 led an Italian magazine to the conclusion that the strenuous pace of the Holy Year is "killing" him.

L'Osservatore Romano, Vatican daily newspaper, denied the report saying that even though Holy Year makes tough demands on a man already old, it is "not only not killing him but, we think, invigorating him."

English court bars girl's sterilization

In LONDON, a high court judge barred sterilization of a retarded 11-year-old girl whose widowed mother favored the operation.

Justice Rose Heilbron, said that the operation was "neither medically indicated nor necessary, and it would not be in the girl's best interests, and would deprive the girl of the basic human right to reproduce."

Italian again heads the Verona Fathers

In ROME, Father Tarcisio Agostoni has been reelected superior general of the Sons of the Sacred Heart, commonly known as the Verona Fathers.

The congregation, founded in 1885, numbers more than 1,500 members. In the San Diego diocese they staff mission San Antonio de Pala.

An 'openly Catholic college' group's aim

In CHICAGO, the Our Sunday Visitor Institute donated $25,000 to the Manresa Educational Corp. (MEC), set up last year to found an "openly Catholic college"

MEC is a group of clergy, religious and laity dedicated to "the revitalization of Catholic higher education."



ST. FRANCIS FEAST—This Saturday, Oct. 4 is the feast day of St. Francis of Assisi, founder of the Franciscan order and traditionally thought of as an animal lover. Since 1928, his feast has been celebrated by humanitarians as World Day for Animals.

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Wide range of meetings

Priests to discuss tenure

A round of meetings and special programs for priests in the diocese has been announced by Father William Ortmann, director of the Office of Continuing Education for the Clergy.

On Oct. 13 or 14, from 10:30 a.m.-3:30 p.m. each day, priests are invited to attend special meetings to discuss the limited term of office policy proposed by the Priests' Senate.

THE MEETINGS will be held simultaneously at St. Ann's parish, San Bernardino, and St. Vincent de Paul parish, San Diego, and be repeated at St. Mary's parish, El Centro on Oct. 15.

"Ministry to the Aging" is the title for a workshop to be offered to priests by the diocesan Department of Aging, from 9 a.m.-3 p.m., Oct. 16, at the Casa del Prado, Balboa Park, San Diego. Cost, which includes lunch, is $2.25.

Father Eugene Burke, CSP, from the Catholic University of America, Washington, D.C., will be at the Newman Center at the University of California at San Diego from November through next January.

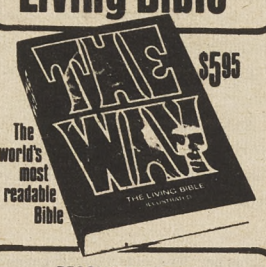
HE WILL offer a lecture series for priests on the "Now and Future Church". A $5 offering for the series will be asked.

Priests are also invited to attend the Pastoral Spanish Institute under way now through Nov. 21 at St. John's Seminary, Camarillo.

The institute features intensive language courses, a language lab and cultural presentations. Details are available from the seminary.

Finally, priests are welcome to attend the next meeting of the Priests' Senate at El Carmelo Retreat House, Redlands, beginning with lunch at noon, Oct. 22, and ending Oct. 23.

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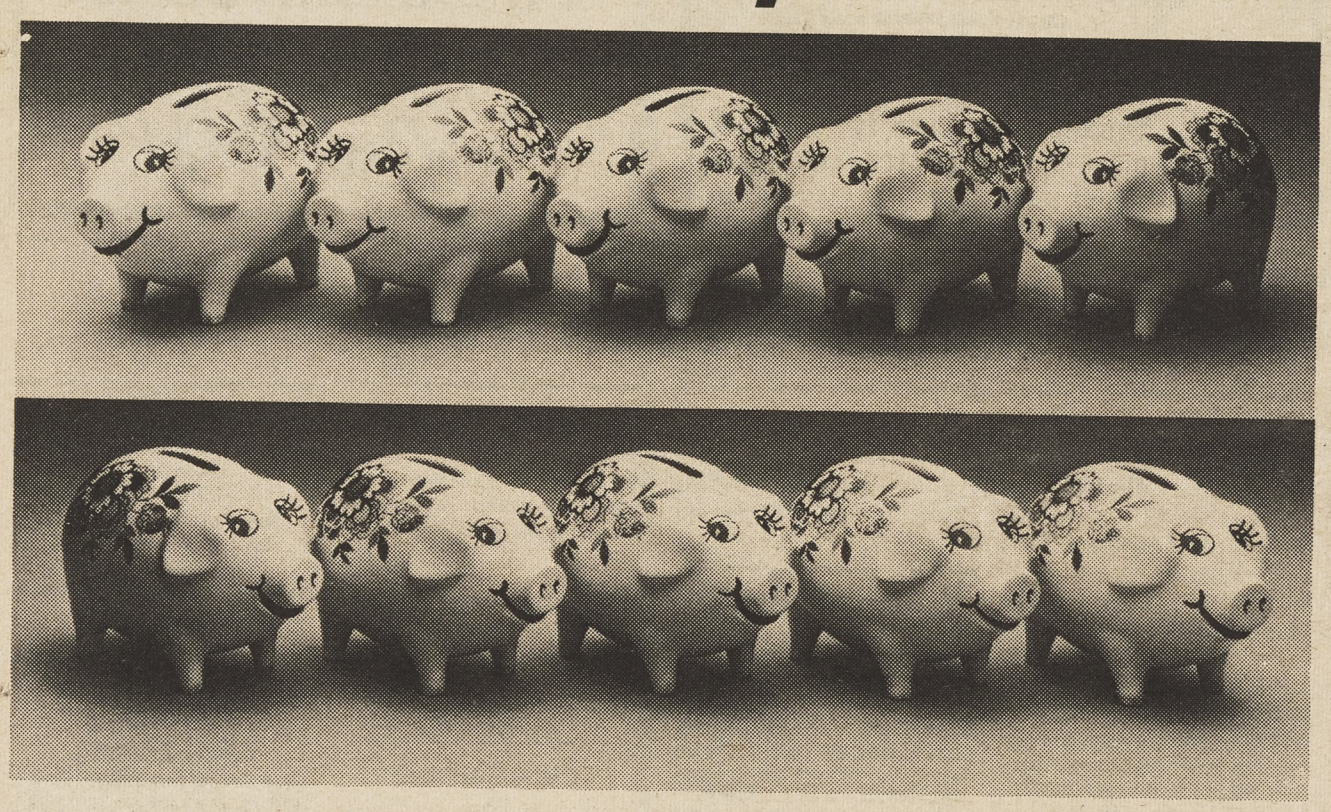
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At SmokEnders, we will INSIST that you keep smoking until you have learned to quit calmly, comfortably and with dignity---forever free of the desire to smoke.

We will teach you to quit smoking with NO painful electric shock, NO smoke blown in your face, NO scare tactics, NO willpower, NO hypnosis, NO drugs and NO "cold turkey" withdrawal.

Enjoy the painless and popular SmokEnder method that has received nationwide acclaim for helping tens of thousands become happy, relaxed NON-smokers---totally indifferent to cigarettes.

With 30 FREE INTRODUCTORY MEETINGS in this area, there's a meeting near you. Please bring your cigarettes...in a few weeks you won't need them anymore.

LOCATION	FREE EXPLANATORY MEETINGS
ESCONDIDO	
ROYAL INN 2500 S. Escondido Boulevard (frontage road for Route 15)	MONDAY October 6 or 13 7:30 p.m.
CORONADO	
CORONADO WOMAN'S CLUB 1735 Strand Way (opposite the Coronado Shores Condominiums)	MONDAY October 6 or 13 7:30 p.m.
LA MESA	
LA MESA WOMAN'S CLUB 5220 Wilson Street (corner Grossmont)	MONDAY October 6 or 13 7:30 p.m.
CLAIREMONT	
SANDS HOTEL 5550 Kearny Mesa Road	TUESDAY October 7 or 14 7:30 p.m.
POINT LOMA	
ROADWAY INN 2901 Nimitz Boulevard (corner Rosecrans)	TUESDAY October 7 or 14 7:30 p.m.
IMPERIAL BEACH	
ST. JAMES LUTHERAN CHURCH 866 Coronado Avenue (corner 9th Street)	TUESDAY October 7 or 14 7:30 p.m.
OCEANSIDE	
BRIDGE MOTOR INN 1105 North Hill Street (Hill St. exit off Interstate 5)	TUESDAY October 7 or 14 7:30 p.m.
MISSION VALLEY	
SCOTTISH RITE MASONIC CTR. 1895 Camino Del Rio South (across Freeway from May Co.)	WEDNESDAY October 8 or 15 7:30 p.m.
SEVEN SEAS HYATT LODGE 411 Hotel Circle South - Banquet Rm. A (next to Holiday Inn)	SATURDAY MORNING October 11 or 18 10:00 a.m.
COLLEGE GROVE	
WALKER SCOTT @ COLLEGE GROVE CENTER (Grove Room) Highway 94 and College Ave.	WEDNESDAY October 8 or 15 7:30 p.m.
CHULA VISTA	
CHULA VISTA CHAMBER OF COMMERCE (Park in rear) 233 Fourth Ave., between E and Davidson	WEDNESDAY October 8 or 15 7:30 p.m.
EL CAJON	
PARKWAY BOWL 1280 Fletcher Parkway	THURSDAY October 9 or 16 7:30 p.m.
PARKWAY BOWL 1280 Fletcher Parkway	SATURDAY MORNING October 11 or 18 10:00 a.m.
LA JOLLA	
TORREY PINES INN 11480 N. Torrey Pines Road	THURSDAY October 9 or 16 7:30 p.m.
VISTA	
BRIDGE CENTER OF VISTA 925 S. Santa Fe Ave. between Carrows Restaurant & McMahan's Furniture	THURSDAY October 9 or 16 7:30 p.m.

SMOKENDERS®
"THE EASY WAY TO QUIT SMOKING"

For information about meetings in other areas, call or write:

3435 Camino Del Rio South, Suite 216
San Diego, California 92108
(714) 282 - HELP

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